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CELEBRATED CAMBRIDGE MEN

A.D. 1390—1908.

BY

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PREFACE.

AN attempt has been made in the following pages to furnish some account, at once chronological and connected, of the many great men, famous both in Church and State, who have been trained at the University of Cambridge.

Some sort of idea is doubtless commonly held, that certain "worthies" were connected with certain colleges, but the knowledge on such matters is, as a rule, vague and indefinite, and far from being exact. The endeavour, therefore, has been to give an ordered list of famous men, now departed, arranged according to the date at which they came to Cambridge, to record the college or colleges with which they were connected, the friends with whom they associated, the honours and positions to which they attained in the University, and therewith also to convey some brief account of the achievements in later life for which they are renowned.

Viewed in this way, it is hoped that, for some, at least, the story of the days that are past will gain in clearness, and the doings of the men who once trod the familiar courts will stand out in less uncertain light, so that "he who runs may read," and may know how great a part the Cambridge training has played in fitting men to be good servants of the Kingdom and Empire. To the list as presented, many names might still be added ; the question of space has, however, had to be considered, and restraint to be exercised so as to keep the book within reasonable limits

PREFACE.

The dates placed within brackets refer to the years of the man's life. There is also prominently given the name of the college to which he was attached, and the year of matriculation thereat. In cases where high preferment at another college subsequently followed, the name of that college, as well as the date, is given.

My thanks for many valuable hints are due to R. F. Scott, M.A., Master of S. John's College, to Canon C. H. W. Johns, Litt.D., Master of S. Catharine's College, to E. W. Naylor, Mus.D., of Emmanuel College, and to J. B. Sterndale-Bennett, of S. John's College.

C. G. G.

Cambridge,
August, 1910.



LET US NOW PRAISE FAMOUS MEN, AND OUR
FATHERS THAT BEGAT US."

CELEBRATED CAMBRIDGE MEN.

While it must be difficult to state exactly how the University of Cambridge took its rise, it may with confidence be asserted that learning was connected with Cambridge before the 13th century opened. There were already stationed in the town the secular Canons associated with the Church of S. Giles; there were also clergy connected with the Church of S. Benet. In 1112 the Canons of St. Giles removed to Barnwell Priory, and made a new and enlarged home. The Nunnery of S. Rhadegund, on the spot where Jesus College now stands, took its rise in 1133, and the Hospital of S. John the Evangelist, with its body of Augustinian Canons, was founded in 1135. But the college system was not yet. In 1224 Franciscans settled on the present site of Sidney Sussex. Fifty years later Dominicans took up their abode on land now occupied by Emmanuel. Soon after there were Carmelites near the present site of Queens', and the Augustinian Friars had a house some way further East. These various bodies seem to have been instrumental in fostering learning.

Although, on the whole, it cannot be said with truth that the University was the direct outcome of monastic influence, it is, however,

a fact, that the founding of the first College at Cambridge was due to the love for education and the general activity of a bishop of Ely. The connection between subsequent occupants of the See and the University has been close and eventful, and Cambridge owes much to their fostering care in the past, and will, we doubt not, be under a similar debt of gratitude in the future.

Hugh Balsham, born in the village of that name, hard by Cambridge, entered in due course the order of S. Benedict and was, in the year 1258, elected Bishop of Ely by the Benedictine Monks who gathered round the monastery which had been founded by Etheldreda in the fens.

The Bishop's rule was at once quiet and prudent, and his desire for learned clergy led him to try the experiment of incorporating a body of secular scholars along with the professed Augustinian regulars of the Hospital of S. John in Cambridge. The plan proved a failure, and in order to improve matters the secular scholars were removed to another home in what is now Trumpington Street.

Thus in 1284 was started the College known as Peterhouse, which was later on provided with statutes based on the model of those prevailing at Merton College, Oxford. Balsham's new foundation led the way for still further extension, but the inception of the College system is really due to the good bishop whose body rests before the high altar in Ely Cathedral.

Forty years later Hervey de Stanton obtained

from Edward II. leave to found, at Cambridge, Michael House; this foundation, which is now merged in Trinity College, was another step towards the College system. In 1347 Pembroke Hall was founded by Mary de Valence; in 1348, a clergyman, Edmund Gonville, towards the closing days of his life obtained permission from Edward III. to found a college near what is now Freeschool Lane, in honour of the Annunciation of the Blessed Virgin Mary. The foundation was known by the name of Gonville Hall.

While Edmund Gonville was carrying out his conception of founding his college, William Bateman, an ecclesiastic who had been already trained at the University in the study of Canon and Civil Law, and who, by his knowledge of diplomacy, had gained the favourable notice of the Roman Pontiffs, was consecrated Bishop of Norwich by Pope Clement VI.

As Bishop he encountered considerable trouble owing to the prevalence of the disease known as the "black death," a scourge which devastated the Eastern Counties and seriously depleted the number of Bateman's clergy. To remedy this loss of men, and in thanksgiving for his own preservation, he set himself to place at Cambridge, in the early years of his episcopate, the foundation of Trinity Hall.

Edmund Gonville had by this time died, and Bateman acted as his executor. He removed Gonville's foundation to the present site of Gonville and Caius. But he did more than this: he

considerably altered the statutes of Gonville Hall, and made them more like those of his own foundation of Trinity Hall. In effect he thus became the second founder of that College which already bore the name of Gonville, and was in due time to owe so much to the munificence of Caius.

For Cambridge Bateman ever had a great regard. Dying suddenly on the Continent, he was buried before the high altar of Avignon Cathedral, at a service over which the Patriarch of Jerusalem presided.

More years passed by, and two confraternities connected with Cambridge, the Guild of Corpus Christi, and the Guild of the Blessed Virgin, aided in starting what is now known as the College of Corpus Christi. A little later the Countess of Clare enlarged a previously existing Hall, and gave to us what is now known as Clare College.

Cambridge was thus already endowed with several useful foundations in working order, and the fostering care of Peterhouse, Michael House, Pembroke Hall, Gonville Hall, Trinity Hall, Corpus Christi, and Clare Hall rapidly aided the further advance of learning.

William Lyndewode (c. 1375-1446) Gonville Hall c. 1390. Gonville's foundation was soon to prove its usefulness. William Lyndewode, who obtained his education there, became Fellow later on of Pembroke. Being interested in ecclesiastical affairs and in diplomatic work, he was treated with much favour by Henry VI. and wrote a

CELEBRATED CAMBRIDGE MEN.

great compendium of Canon Law. As a good lawyer and capable man of business, he was raised to the Bishopric of S. David's, and assisted largely in the foundation of Eton College and of King's College, Cambridge. By his will his body was buried in the Chapel of S. Stephen, at the Palace of Westminster, where he had been consecrated. During excavations on the spot in January, 1852, the body of a man was found, and by it lay a crozier: the remains, which were probably those of Lyndewode, were removed to the north cloister of the Abbey.*

The founding of the college of S. Catharine was due to the care and enthusiasm of Robert Wodelarke, who, as Provost for 27 years of the neighbouring foundation of King's College, had been largely instrumental, as master of the works there, in bringing about the building of the magnificent chapel, so well known as one of the chief treasures of Cambridge.

Thomas Rotherham, who probably had been at Eton, and was one of the original Fellows of King's College, rose to high rank in Church and State. Chosen for the Bishopric of Rochester, he later on passed to Lincoln, and finally became Archbishop of York and Chancellor of England. For a time he fell under the displeasure of those in power, owing to his support of the Queen Elizabeth Wydeville, and was imprisoned for a short period. His connexion with the University

**Robert
Wodelarke**
(?-1479)
King's 1441.

**Thomas
Rotherham**
(1423-1500),
King's 1444
Pembroke
1480.

* Stanley, "Westminster Abbey," p. 309.

was noteworthy: he became Master of Pembroke in 1480 and Chancellor of the University. The building of the Library frontage of that period was due to him, and Great S. Mary's Church profited by his zeal for restoration. He greatly benefited his native town of Rotherham, and both there and in Cambridge is remembered for his learning, humility, and nobility of character. He lies buried in York Minster.

John Alcock
(1430-1500)
c. 1448.

John Alcock, who was a friend of Rotherham, entered the University about the middle of the fifteenth century. He was destined to leave a great name as the virtual founder of Jesus College. Trained, as he was, at Beverley Grammar School, it may have been that the ideal beauty of the great Minster of that town left a strong impression on his mind; certainly in all he did in later years the excellence of his knowledge of ecclesiastical architecture, and of his artistic taste, stood him in good stead. The episcopal palace at Ely, and Great S. Mary's at Cambridge, were restored by him, and the beautiful chantry which he constructed in the north choir aisle of Ely Cathedral, where he lies buried, is regarded as a treasure by all ecclesiologists. He was highly esteemed by Henry VII., and, together with Fisher, Colet, and Rotherham, was a real and sensible reformer. He held successively the Sees of Rochester, Worcester, and Ely, and was twice Lord Chancellor; and as Bishop of Ely founded the college at Cambridge which has such a great name, and

from the beauty of its buildings and the charm of its grounds gained the well-known appreciation of James I. His life was closely linked with that of Rotherham: for a time, in 1474, they conjointly held the post of Lord Chancellor, and Alcock succeeded to the See of Rochester when Rotherham vacated it. Both were Yorkshiremen and connected with Beverley, and both died in the same year.

Another of those men who seem to have an innate love for architecture and church-building came to King's in 1477. Nicholas West had been at Eton, and is said to have been the son of a Putney tradesman. He became Fellow, and was later in life largely taken up with diplomatic work, for which he had a great taste and aptitude. Born with a love of pomp, this great man became Dean of Windsor and afterwards Bishop of Ely. He was in close intimacy with Bishop Fisher, Sir Thomas More, and Cardinal Wolsey, and is remembered as having built the "West" Chapel in his Cathedral.

**Nicholas
West**
(1461-1533)
King's 1477.

The Rede lecture is one of the looked-for events of the May Term. Sir Robert Rede, who founded it,* was at Buckingham (Magdalene) College, and later Fellow of King's Hall (Trinity), and he rose to be Chief Justice of the Common Pleas. Great men have lectured on his foundation, among them Owen, Willis, Airy, Tyndall, Thomson, Ruskin, Max Müller, Norman Lockyer, E. A. Freeman, Tait, Samuel Baker, Henry Maine, Dr. Birch, Clerk Maxwell, and Henry Irving.

**Sir Robert
Rede**
(? -1519)
Magd.c.1477.

* The original Lectures have undergone some modification.

John Fisher
(c. 1459-1535)
Michael
House
c. 1480.

John Fisher is one of whose memory Cambridge is justly proud. A Yorkshireman, and probably, like Alcock, educated at Beverley, sometime about 1480 he entered Michael House, and became Fellow and Senior Proctor. The Mastership was soon after conferred upon him, and he became Vice-Chancellor and Confessor to Margaret, Countess of Richmond, mother of Henry VII. Fisher did much to put new life into Cambridge: accepting the Margaret Professorship of Divinity, which had just been founded by his pious and far-seeing patroness, he soon became Chancellor of the University, a post which he held for life, and also was appointed Bishop of Rochester. His connexion with Cambridge continued, although he held the Bishopric, for we find him shortly after accepting the Presidentship of Queens', and taking interest in Margaret's desire to found Christ's College. Henry VII. passed away in 1509: Fisher preached his funeral sermon in S. Paul's: and to the regret of all the Lady Margaret herself died only three months later. It had been her eager wish before she died to found S. John's. Fisher carried out her desire, and, in place of the suppressed Hospital of S. John, the College was duly started in 1511, and some fellowships were endowed by Fisher himself. For Wolsey, Fisher had a qualified approval, but with true desire for the welfare of Cambridge, and as a means to gain Court influence for the University, he offered to resign the Chancellorship if Wolsey

would take it. The offer, however, was refused. It was Fisher who induced Erasmus to come to the University; it was he who supported the study of Greek, and even went so far as to learn the language, although advanced in life; it was he who was in favour of wise ecclesiastical reform and yet remained convinced of the value of Papal rule; it was he who saw difficulties ahead in some of the reformed doctrines, and desired in all things to avoid dangerous extremes; it was he who advised Convocation, when accepting the fact of the royal supremacy over the Church, to insert the explanation "so far as is allowable by the law of God:" and owing to the strictly conscientious line which he pursued, he felt obliged to oppose Henry's divorce and remarriage. Trouble gathered round him late in life: together with More he was charged with treason and imprisoned in the Tower, and his library, which might have been of such value to Cambridge men, was confiscated. He suffered in health during his confinement, and, to their honour be it said, the Fellows of S. John's, scorning the danger which might ensue, wrote to condole with their revered benefactor. The end came quickly—the offer of a Cardinal's hat to the worthy Bishop inflamed the King, who is reported to have said, "the Pope might give Fisher a hat, but he would take care he had no head to put it on." He was beheaded, and buried in the Church of S. Peter ad Vincula in the Tower. So passed away one of the best of

Cambridge men, not supremely great perhaps, but sincere and single-souled, given over to love of learning, governed always by good motives, and desirous all his life to be true to his calling, and to serve his fellow-men.

Cuthbert Tunstall
(1474-1559)
King's Hall
Trinity
c. 1494.

After residing for a time at Balliol College, Oxford, Cuthbert Tunstall, the Yorkshireman, came to Cambridge, and was enrolled at King's Hall (afterwards Trinity). He held a foremost position in England, and while strongly in favour of reform, never lost his head, and stood out as one of the most sensible of those who had to do with the changes of the Reformation period. He was the friend of Warham, Erasmus, and More, and was rapidly raised first to the Deanery of Salisbury and then to the Bishoprics of London and Durham. He was very widely respected, and had much to do with the Six Articles, and also with the Bishops' Bible, which was published in English in 1541. A genuine churchman, he yet, owing to his belief in the kingly power, went a long way in accepting the various changes which Henry was forcing on; his learning on questions of theology was great, and he published a treatise on the Sacrament of Christ's body and blood. On the King's death trouble arose: the Bishop had consented to all that Henry wished, but his belief in the royal prerogative was strained by the vagaries of Edward, and he was placed in the Tower and deprived of his See. Under Mary he once more found freedom, but he refused to agree to the Queen's

desire for the persecution of Protestants; under Elizabeth also he conscientiously refused to consecrate Parker, whom the Queen desired should be Archbishop of Canterbury, and he was once again deprived and imprisoned, under mild rule, at Lambeth, where he died and was buried. He is remembered as a prelate of unstained character and acknowledged wisdom, who throughout adhered firmly to what he believed to be right.

Gardiner occupied an important position under the Tudor dynasty, and was for a time much in Henry's favour. Fellow, and subsequently, Master of Trinity Hall, a post which he held for 24 years, he was also, during part of the time, Rede Lecturer in the University, and was the friend of Wolsey and Erasmus. His scholarly attainments were considerable: both in the work of translating the Scriptures into English and in the carrying out of judicious reforms his help was of great service, but in public matters he seemed to waver and to display a want of stability of character. At first he was in favour of renouncing the Papal supremacy, and looked with a favourable eye on Henry's contemplated divorce; but events moved too rapidly for his liking, and he began to take up a more conservative position. To the King his advice, as Bishop of Winchester, was often of great value; his hand was possibly to be seen in the drawing up of the Six Articles, and after Wolsey's fall, in the endeavour to save from utter destruction

Stephen
Gardiner
(1485-1555),
Trinity Hall
c. 1502.

the colleges founded by the Cardinal. Succeeding Cromwell as Chancellor of Cambridge University, he took up a cautious line and found himself in opposition to Sir John Cheke on the question of the pronunciation of Greek, and thereby somewhat retarded learning. In Edward's reign he fell on evil days; the posts he held were taken from him, and it was not until Mary came to the throne that he was restored to the Mastership. His learning often proved his safeguard: he certainly assented to most that Mary wished, and was her Lord High Chancellor; but he interceded for Cranmer and Northumberland, tried to save Peter Martyr, the Oxford professor, from imprisonment, helped to some extent Smith, who had been tutor to Edward VI., and also his friend Ascham, and is said to have used at least some influence in trying to save Frith, his old pupil, and Bradford, from burning. It is also to be remembered that he used considerable discretion in advising Mary as to the need of caution, and in withstanding many of the desires of Pole. Towards the close of his life, however, he became more of a reactionary, and seemed to detest all idea of reform; he did not scruple to declare Elizabeth illegitimate, and with his dying words regretted that he had ever joined in the revolt against Papal supremacy.

**Sir William
Butts**
(c. 1485-1545)
Gonville Hall
c. 1503.

Gonville's foundation was instrumental in training a most capable man in the person of Butts. He was popular as a doctor, and held

the post of Court physician. Anne Boleyn, Jane Seymour, Princess Mary, and Wolsey were among his patients: he was also in the close friendship of Cranmer, Cheke, and Latimer, and known to all the important people of the time.

Almost at the same date as Gardiner, Thomas Cranmer came to Cambridge. He became Fellow of Jesus, and passed altogether about 25 years at the University. As to the merits of his character, opinions have all along differed, and while some regard him as a martyr for the right, others look upon him as a weak and vacillating man. A just estimate probably regards him as a curious blend of strength and weakness, of far-seeing wisdom and of weak-kneed temporizing, of signal piety and of deplorable connivance in evil courses. Whatever his true character was, he played an important part in England's history. His early marriage to a lady living in Cambridge necessitated the loss of his Fellowship, but the society at Jesus quickly re-elected him when at the end of a year he became a widower. For a time he held the post of reader at Buckingham (Magdalene) College, and early in 1528 he began to attract the notice of Henry VIII. His suggestion that the monarch should settle the difficulties as to his divorce from Catharine of Aragon by an appeal to the Universities was gratifying to the King's mind, and in consequence Cranmer's rise was rapid. As Archbishop he again displayed devotion to the cause of the new learning,

**Thomas
Cranmer**
(1489-1556)
Jesus 1503.

together with constant change of his own theological position, and, while longing for freedom, he seemed to be hopelessly subservient to the royal will. General opinion cannot be said to approve of his action with regard to the trial of Catharine, or of his wavering testimony as to the validity of the marriage of Anne Boleyn, or of his subsequent procedure with regard to Anne of Cleves and Catharine Howard. He consented to the burning of several so-called "heretics," and agreed to the imprisonment of Gardiner, an old Cambridge man. His doings at Oxford are well known: after signing seven recantations he finally proclaimed a recantation of these recantations, and with a sudden determination thrust his hand, "the member that had offended," into the burning flame, and so died. On the other hand, there are those who see in him a fitting instrument for performing necessary but unpalatable work at a difficult time. "He alone, so far as we know," writes Mr. Pollard, "tried to save the monks of Sion from the block: he alone interceded for Fisher and More, for Anne Boleyn and for the Princess Mary, for Thomas Cromwell and Bishop Tunstall. He told Henry VIII. that he had offended God, and Cromwell that the Court was setting an evil example. He maintained, almost unaided, a stubborn fight against the Act of Six Articles, and resisted longer than anyone else the Duke of Northumberland's plot. He refused to fly before danger at Mary's accession, and for two and a half years withstood,

without flinching, the pressure of a sixteenth century prison. If then, for a month, he wavered between his duty to the State and that to his conscience: if, finally, he tried to concede that impossible change of belief which his inquisitors required, he redeemed his fall by a heroism in the hour of death to which history can find few parallels.* Undoubtedly Cranmer was extremely learned, he knew Latin, Greek, Hebrew, French and Italian; much of his work done for the Church was very popular and statesmanlike, and has stood the test of time. He was thoroughly loved, his greatest enemies speak of him as a generous foe, and he never courted wealth; but the darker episodes of his life are like flies in the ointment, and spoil the fair promise of his character. He can hardly be ranked as among the greatest and best of the Reformers. "He was at once," says Macaulay, "a divine and a courtier," and it was this attempted combination of the two characters which spoiled his life.

It is doubtful whether Thomas Audley, who became Baron Audley, of Walden, and Lord Chancellor of England, was really a student at Magdalene, but the College was, later on, greatly altered and almost reformed by him. An Essex man, he early passed into close connection with the Court, and rapidly rose to eminence, first as Chancellor of the Duchy of Lancaster, and then as Speaker of the House of Commons. The question of Sir T. More came before him, as

**Thomas,
Lord Audley
of Walden**
1488-1544,
Magdalene
c. 1505.

* A. F. Pollard "Thomas Cranmer," p. 328.

also the trials of Bishop Fisher and Anne Boleyn. At the dissolution he received grants of several monasteries, among them being that of Walden, in the church of which town he lies buried. He can hardly be regarded as a great character, but his name is widely remembered.

Richard Croke
(1489-1558)
King's 1506.

(Richard Croke, who was at Eton and at King's, did much in the course of his life to carry on the work to which Erasmus was to give such impetus at Cambridge. Made Fellow at S. John's, and also Public Orator, he gained notoriety by his Greek lectures. More, Linacre, and Fisher were among his friends, though it cannot be said that he behaved well to the last. At Henry's instigation he undertook, some said by bribery, to obtain from various seats of learning statements which should be favourable to the royal divorce.

Hugh Ashton
(c. 1480-1522)
S. John's
c. 1508.

Hugh Ashton, who began his career at Oxford, and came to S. John's, has left behind a revered name. He ably seconded all the efforts made by Margaret Tudor for the good of the College, and himself established there several Fellowships. He became Archdeacon of York in 1516. His monument is still in the College Chapel, marked by the curious crest or rebus which he chose as representing his name.

Thomas
Goodrich
(? -1554)
Corp. Chr.
c. 1510,
Jesus 1510.

Visitors to Ely may possibly have noticed in the Cathedral a somewhat ornate brass to the memory of Bishop Goodrich, who was also Lord Chancellor. He is reputed to have been for a time connected with Corpus Christi, and was made Fellow of Jesus, and served the office

of Proctor. Wolsey recognised his merit, and he was consulted as to the legality of the royal marriage with Catharine. He became Chaplain to the King, and was consecrated to the See of Ely. He had leanings to the reformed doctrines, and joined in compiling the Bishops' Book, or the "Godly and Pious Institution of a Christian Man." His well-balanced mind found scope as one of the Commissioners named by the King for the visitation of Cambridge, and further as one of the framers of the First Book of Common Prayer. He knew exactly how far in his own mind he thought it safe for the Reformation to go, and his caution was of great service. Mary deprived him of his Lord Chancellorship, to which he had been appointed in 1551, as she resented his apparent preference for Lady Jane Grey. Goodrich died, however, duly possessed of the Bishopric of Ely. The episcopal palace at Ely was largely restored under his direction.

S. Edward's Church, where Latimer preached his stirring sermons, is still with us. He had been Fellow of Clare and one of the Twelve Preachers of the University, and also carried the University cross in processions. Gradually the new learning more and more attracted him, and his eagerness for reform became widely known; his approval of the royal divorce procured for him Court favour, and he was quickly made Bishop of Worcester. His sturdy manliness and belief in practical Christianity made him become the foe of every abuse: wonder-

Hugh Latimer

(c. 1485-1555)

Clare c. 1510.

working images and miraculous relics excited his wrath, and he determined to do away with all such things and expose the deception, if deception there was. He was hardly born for the purple: his eagerness made him too ready to undo; he would have succeeded better, possibly, as a simple clergyman. Wisely recognizing that he was little suited for a bishop, when the Six Articles were promulgated, he found he had travelled too far on the road of reform to accept them, and resigned his See without regret. Then his sermons became almost coarse in their strenuous denunciation, and his fiery appeals possibly overshot the mark. Mary's accession boded him no good; together with Ridley and Cranmer he went to Oxford to defend himself. The day of execution came: he embraced Ridley and spoke of the candle he was about to light, and then, infirm and bent with age, met his death by fire. Latimer was one who lived when strong measures were needed—"he acknowledged the Catholic Church," he said, "but not the Romish part of it," and he appealed to the next General Council in support of his views. (For him the old state of things seemed to obscure the truth and to cloud the beauty of the Christian life; he longed for fresh air and light; for liberty to get out of the groove in which alone, it seemed to him, the Church permitted her members to walk. His line was, as he said, "a revolt against the schoolmen and such tomfooleries"; and so he struck for free-

dom. Deeply religious and a great worker, of uncouth appearance and homely speech, he contended in a bold and intrepid way, like a prophet of old, for the right, and carried through with a strong hand the work he felt constrained to do.

Thomas Bilney, the man of tender heart and scrupulous conscience, who died at the stake, was an undergraduate at Trinity Hall. Life for him was no bed of roses. Stirred to his soul's depth by religious fervour in early manhood, he came under the teaching of Erasmus, but yet, while he accepted additional light, clung closely to the truths he learned from the teaching of the Church. He abjured his Lutheran convictions later on, then doubted whether he had done right, and finally was burnt at Norwich for heresy. That this quiet-minded man, with his refined and reasonable desire for the reform of abuses, should have met with a hard death may well sadden us, but his was only the lot of many. He was intimate with Latimer and Parker, and the Latin Bible used by him is preserved in the library of Corpus Christi College.

**Thomas
Bilney**

(c. 1495-1531)
Trinity Hall
c. 1512.

Erasmus, who was born at Rotterdam, was for years renowned as a great man of letters. Trained at Utrecht, Deventer, and Gouda, he was destined for the monastic career: but, finding the life uncongenial, he accepted an offer which eventually led to his being placed at the great University of Paris. He liked this no better, and so removed to Oxford, where he knew Colet and Linacre, and subsequently More,

**Desiderius
Erasmus**

(1467-1536)
Queens'
c. 1512.

Fisher, Latimer, and Cranmer. Then he returned to Paris, but came again to England with a great literary name. He published the "Praise of Folly," which, according to Milton, was in the hands of everyone at Cambridge, and to Cambridge he eventually removed, and resided in the small triangular court at Queens'. By Fisher's help he became Margaret Professor, and he was also Professor of Greek. Living still constantly abroad, he published his most famous work, "Colloquia," which was a series of attacks on the Monastic Orders. His Greek Testament, brought out about the year 1516, and probably while Tyndale was in residence, first led the way to a critical editing of the New Testament. Of refined thought and delicate mental fibre, he did much for the Reformation, and yet a true Reformer he never was. The teaching of the extreme Protestant school raised his contempt just as much as did the obscurantism of the schoolmen. A born critic, and of scholarly habit, he kept conspicuously aloof from the coarser methods of controversy, and yet, by his scholarly lucidity, incited others on to the keenness of party strife. He may be said to have given a new tone to the whole of theological learning by his methods; but although an advocate of reform, his nature was too refined to allow of his taking up an extreme line. His favourite walk is still shewn at Queens'.

CELEBRATED CAMBRIDGE MEN.

Miles Coverdale, widely known as the first translator of the Bible into English, after being connected with the house of the Augustinian Friars in the University, took a degree in law, in 1531, and studied philosophy and theology. Of quiet, studious habits and upright character, he became quite an important person in England. As life went on he leaned more than at first to Protestant views. He was intimate with Cranmer, T. Cromwell, and Grindal, and after being Bishop of Exeter for two years was deprived by Queen Mary.

Miles
Coverdale
1488-1568)
c. 1514.

Training and natural bent fitted Sir Thomas Wyatt for high diplomatic work. Educated at S. John's, he did good service for the State, and to some extent controlled the King. He had been brought into contact with Anne Boleyn, and eventually, as did many in those days, fell under the royal frown and was imprisoned. Some of his poems remain, which are chiefly in the form of love songs.

Sir Thomas
Wyatt
(c. 1503-1542)
S. John's
c. 1517.

We shall probably never know the full extent of the loss to literature which resulted from the enforced scattering of the monastic libraries in England. A few precious manuscripts saved, here and there, from destruction, give sad evidence of the way in which much good material must have been allowed to pass away, never to be regained. Some men there were at the time who saved what they could: one of them was John Leland, who, after being at S. Paul's School, matriculated at Christ's. Holding later on the post of "King's Antiquary," together

John Leland
(c. 1506-1552)
Christ's
c. 1518.

with several livings, he made it his business to gather from the whole of England all the information he could about all things. He was a master in the art of collecting facts, and was helped in his work by Cranmer. His great work, "Collectanea," is now in the Bodleian. All the noted antiquarian writers since his time, Stow, Camden, Dugdale, owe much to the care and interest with which he did his work.

**Nicholas
Ridley**
(c. 1500-1555)
Pembroke
c. 1518.

Pembroke provided a home for Ridley—another of the foremost Reformers. Born of good family at Newcastle, and a competent Greek scholar at an early age, he graduated as 4th Wrangler, and became Fellow. For a time he travelled, and then returned to Cambridge to be proctor, Chaplain of the University, and Master of his College. Appointed Vicar of Soham, and then raised to be Bishop of Rochester, two years later he was one of the officials for the visitation of Cambridge, and read a learned judgment advocating the Reformation. Consistently in favour of the new learning, and the friend of Cranmer and Peter Martyr, he avoided extreme statements, and aimed at being a wise and instructed Reformer. He was engaged in drawing up the First Book of Common Prayer, and was one of the commissioners for depriving Gardiner, the Bishop of Winchester, and a former Master of Trinity Hall, and also Bonner—whom he eventually succeeded in the See of London. In all his ways he was a gentleman; when the Evangelical party in Cam-

bridge wanted, a few years ago, a worthy name for their new foundation, they called it Ridley Hall, and they were wise in their choice. The good Bishop played the gentleman's part in behaving admirably to the relatives of the deprived Bonner; he urged the incautious Hooper to greater moderation; he helped on at the same time the two Cambridge men, Bradford and Rogers, who were eventually put to death; he scolded the King's courtiers who fattened on the spoils of monasteries; and his defence of the poor helped largely to bring about the foundation of those London institutions of which we are proud at the present day, the Hospitals of Christ, S. Thomas, and S. Bartholomew. He took the unwise step of advocating the cause of Lady Jane Grey, and in consequence found himself in prison and Bonner installed in his See. He was at this time drawing closer to the reformed position, and shortly he was forced to Oxford along with Cranmer and Latimer. Two Cambridge "heads," Glyn, of Queens', and Watson, of S. John's, were among his judges. Trial after trial befell him, as well as eighteen months of prison life; then, excommunicated and degraded, he passed to the stake. His Patristic knowledge, his able scholarship, and the moderation which, as a refined and educated churchman, he displayed, were unavailing to gain a hearing for him; the times were out of joint, it was the day of brutal measures, party spirit ruled in place of reason, and thus the end came.

John Redman (1499-1551) S. John's c. 1521. Redman, the relative of Tunstall, was Fellow of S. John's, Public Orator, and Margaret Professor. When King's Hall was dissolved he became first Master of Trinity: he is remembered as a very learned and moderate-minded man, and a compiler of the First Order of Communion. He lies buried in Westminster Abbey.

Robert Pember (c. 1504-1560) S. John's c. 1522. Pember, another Fellow of S. John's, was the man who taught Ascham Greek. He was intimate with all the great Greek scholars of his day. He was much beloved owing to his charming disposition, and became the first appointed reader in Greek at Trinity College.

Matthew Parker (1504-1575) Corp. Chr. 1522. Matthew Parker, a lad of humble birth, who was destined to play an important part as Archbishop of Canterbury, was entered at Corpus. All his life he had been studious, and a Fellowship came to him. While he was in residence he was held in high favour as a preacher, and gained the friendship of Wolsey, Cranmer, Latimer, and Martin Bucer. For some years he was away from the University, at Stoke by Clare, and again at Ashdon, and Landbeach: he then returned to be Master and Vice-Chancellor. His attachment to the cause of Lady Jane Grey did him no good, and he ceased to be Master. Elizabeth and Cecil fixed upon him, against his will, for promotion to the See of Canterbury, which had been vacant for some time. It was an important occasion: the former Roman rite of consecration was not used; the new rite was, however, perfectly valid and formal,

and every detail of it was carried out with great care that no possibility of cavil as to the episcopal succession being duly ensured should by any chance arise. Barlow, formerly Bishop of Bath and Wells; Scory, formerly Bishop of Chichester; Coverdale, formerly Bishop of Exeter; and Hodgkins, Suffragan Bishop of Bedford, were his consecrators: and with that educated enlightenment which characterised him through life, Parker himself caused an account of the ceremony to be drawn up in Latin, which is now of great historic value, and is preserved in the Lambeth Register: a transcript also exists in the Library of Corpus Christi. His enemies were not idle: they circulated a tale known as the "Nag's Head Fable," which purports to relate that at the Nag's Head inn, in Cheapside, Parker was half in farce and half in pretence, dubbed a bishop in a service, if such it could be called, of the greatest irreverence and mockery. The story was exposed by both Archbishop Bramhall and Morton, the learned Bishop of Durham, and is now universally discredited. Parker took up the line of the other great Anglican divines, and steered a course midway between Romanism and Lutheranism, avoiding the innovations of the extreme Protestants, while, at the same time, stoutly affirming that at the Reformation the Church of England had no intention to depart from Catholic truth and order. He had much to do with the 39 Articles, and the subsequent Advertisements which went far to produce decency in

public worship. His academic mind made him all along aim at restoration in its truest sense. Affairs at Cambridge troubled him; Cartwright's Puritan leanings were becoming notorious, and the Primate and Cecil had to intervene. Parker upheld the use of the surplice, which was not liked at Trinity and S. John's, and at the same time stood firm against the action of John Caius. A conference was held in which Whitgift, Grindal, Sandys, and Parker took part, and the Primate again refused any further concessions to the Protestant party. This made him unpopular, but he went serenely on his way. At Cambridge he advanced the cause of learning, and in a thoroughly practical form, for many important MSS. were saved by him from destruction, and at his death his library of 3,000 volumes, much other precious matter, and many valuable autographs passed to Corpus. He was modest and immensely hospitable, and his quiet goodness gained the respect of the greatest in the land. After his death, until 1648, his body rested in Lambeth Chapel; it was dug up by the Puritans and buried under a dunghill; still later Archbishop Sancroft restored it to its proper place, where it now rests. Much of Parker's plate passed to Cambridge, and several portraits of the primate exist. It was owing to his activity and zeal that the edition of the Scriptures in English known as "The Bishops' Bible" was put forth with full authority.

CELEBRATED CAMBRIDGE MEN.

Nicholas Bacon, the father of the great philosopher, was at Corpus, and it was by his endeavour that the original Chapel of the College was built. Possessed of the friendship of Burghley, Parker, and Cranmer, and a staunch defender of the new learning, he proved of great value to Henry, and also aided Elizabeth in her endeavours to establish the Church on a firm and lasting basis. A strong man and a good lawyer, he rose to be Lord Keeper, and his policy was well suited for the times in which he lived. The Queen visited him at Gorhambury, and after she had entered his house he caused the doorway to be nailed up, that none of lower rank might use it. On the mansion was inscribed the verse, in memory of his knighthood—

**Sir Nicholas
Bacon**
(1509-1579)
Corp. Chr.
1523.

Hæc cum perfecit Nicholaus tecta Baconus,
Elizabeth regni lustra fuere duo:
Factus eques, magni custos fuit ipse sigilli.
Gloria sit soli tota tributa Deo.

John Rogers, the first of the Marian martyrs, was educated at Pembroke. Early in his career he was impressed by Tyndale's translation of the Scriptures, and after the latter's death, by burning, Rogers took up the unfinished task, using Tyndale's MSS. where possible, and also the translation originally brought out by Coverdale. He was himself rather an annotator than a translator, and used, for publication purposes, the name of Matthew: thus bringing out what may be called the Second English Bible. He

John Rogers
(c.1500-1555)
Pembroke
c. 1523.

held the friendship of Cheke, Hooper, and Bradford: and, though he disliked the questionable doings of Edward VI., he yet adhered to the new learning. He was eventually tried before Gardiner in Mary's reign, and burnt at Smithfield.

**Richard
Taverner**
(c. 1505-1575)
Corp. Chr.
c. 1523.

Taverner, the writer in favour of the Reformation, and the compiler of an edition of the English Bible, which was really a revision of Matthew's, was at Benet (Corpus), and later at Gonville Hall. He was originally an Oxford man. Several commentaries and other writings came from his pen.

**Sir John
Cheke**
(1514-1557)
S. John's
c 1526.
King's 1548.

(It was Cheke who, in company with his pupil, Ascham, and with Smith, revived the study of Greek in the University after the departure of Erasmus.) Born somewhere in Petty Cury, his father being one of the esquire bedells, he was elected to a Fellowship at S. John's, and was tutor to Burghley, who married his sister. His lectures as first Regius Professor of Greek at Cambridge were greatly valued, and later on he was Public Orator and Provost of King's, and also tutor to Edward and to Elizabeth. In company with Smith he favoured the new pronunciation of Greek, which was somewhat different from that in use on the Continent, and was rebuked by Gardiner, the Chancellor.) On Mary's accession he went abroad, but was seized and flung in the Tower; then, through trouble and anxiety, he abjured his reformed opinions, an act which caused him keen remorse and brought about

his death. He was one of the most influential men of the time, and accepted as a great scholar.

In the same year Smith came to Queens', and was the intimate friend of Cheke. Born at Saffron Walden, he proved himself a worthy scholar, and did much for the University. Fellow of his College and Public Orator, he joined in advocating the new pronunciation of Greek. Later on he was appointed Professor of Civil Law, and was very popular. In Edward's reign he became Secretary of State, and also held this post under Elizabeth; and although in Mary's reign threatening clouds gathered, he was permitted to go unmolested. He is remembered as one of the most learned members of Queens', and as one who by his capacity for finance did good service to Cambridge.

Sir Thomas Smith
(1513-1577)
Queens' 1526

When Gonville Hall admitted John Caius to partake in its life, the College accepted one who was to prove famous as a physician, and was eventually to share with Gonville the honour of being joint founder. After becoming Fellow, Caius travelled for a time, and studied medicine. He then upheld the method of pronouncing Greek which Cheke had advocated, and lectured on anatomy, and was for many years elected President of the Royal College of Physicians. His reputation must have been great, for Edward, Mary, and Elizabeth all consulted him medically. After being given permission to turn Gonville Hall into a College, he became its Master, and

John Caius
(c. 1510-1573)
Gonville Hall
1529.

built the well-known Gates of Humility, Virtue, and Honour. He was suspected of being a Roman Catholic, and this fact caused trouble: the Fellows and he were on the worst of terms, so much so that Parker and Burghley had to interfere. Information was given that the Master possessed some Popish vestments; an enquiry was instituted, and the unpopular garments were duly burnt in the College Court. Continued trouble brought about the Master's death. He was buried in the Chapel: the inscription on the tomb is a marvel of good taste, "Vivit post funera virtus Fui Caius." Much of his medical writing was of distinct value, his treatise "On the sweating sickness" being much thought of.

**Roger
Ascham**
(1515-1568)
S. John's
1530.

Ascham, the man of gentle nature, full of originality and strength both in scholarship and in social life, did much to give a great name to S. John's. He was the author of a treatise on archery known as "Toxophilus," which was written in excellent English, and of the well-known work, "The Scholemaster," which dealt with education. He was Fellow of his College and Public Orator. Ascham's learning was highly valued by Henry, Edward, Mary, Elizabeth and Cardinal Pole. His reputation was great, and among his friends were Gardiner, Ridley, Redman and Grindal.

John Ponet
(c. 1514-1556)
Queens
c. 1530.

Ponet, who was Smith's pupil at Queens', and the friend of Cheke and Ascham, became Fellow, and was also Chaplain to Cranmer. He was

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known as a good preacher, and eventually was Bishop, first of Rochester, then of Winchester. Of the latter See he was deprived by Mary.

The Reforming party did not have things all their own way at Cambridge. If Caius inclined to favour the Roman Church, Watson also upheld it with all his power. Fellow and Dean of S. John's, he joined with that body of men, Ascham, Cheke and Redman, to whom Greek learning owes so much. A play called "Absolom," from Watson's pen, was praised by Ascham. He received a congenial appointment from Gardiner, who made him his chaplain. As Chancellor of the University Gardiner set him to hold an enquiry as to the religious state of the Colleges. Watson became Master of S. John's, and entered into the well-known disputation with Cranmer, Latimer and Ridley at Oxford, besides proceeding against Rogers. Shortly after, as Bishop of Lincoln, he was for a time imprisoned by Elizabeth, but continued throughout his life the strong and capable foe of the Reformation.

**Thomas
Watson**
(1513-1584)
S. John's
c. 1530. ✓

Cecil Rhodes once said, in a memorable document, that modern University officials were "babes in finance." However true this may be, the University produced a most capable financier in the person of Gresham, who was at Gonville and Caius, and knew Dr. John Caius, and was connected by marriage with the Bacons. He was the son of a London merchant, and in touch all through his career with the mercantile

**Sir Thomas
Gresham**
(c. 1519-1579)
Gon. & Caius
c. 1535.

life of the City. Gresham made himself useful in raising money for Henry VIII.: and, owing to his frequent residence at Antwerp, was in a position to give his Royal master information of value with regard to foreign policy. Gardiner looked coldly on his Protestant views, and Mary disliked him, but under Elizabeth and Burghley he was largely consulted in financial matters. Admiring the arrangements at Antwerp, his aim was to give to London similar buildings, and owing to his activity in the matter the Royal Exchange was opened by Elizabeth in great state. Stories tell how, when the Queen visited him at Osterley, and remarked on the need of a wall in a certain spot, Gresham had it supplied the same night. His broadly planned scheme for the foundation of Gresham College gave evidence of his respect for learning. Cambridge, however, took alarm, Burghley intervened, and only the well-known lectures and professorships remain as part of what might have been a London University. Gresham's name is known to every Londoner. Some have questioned his honesty of method, but none his capacity, and all regard his tomb at S. Helen's, Bishopsgate, as a fitting memorial to a great citizen.

**Edmund
Grindal**
(c. 1519-1583)
Pembroke
1535.

Pembroke gave a home to Grindal, who had, for a short while, been at Magdalene and Christ's: he became Fellow and Proctor, and argued on the Protestant side before Edward's Commissioners. On Mary's accession he went abroad, came in contact with Peter Martyr, and

returned to be Master of Pembroke, though he did little for the College. Before long he became Bishop of London, but was far from being the right man for the post: he had doubts as to the wearing of vestments, and the Diocese, full as it was of Puritan clergy, needed a strong hand to rule after the unsettlement of recent years. Old S. Paul's was burnt during his tenure of the See, and he had to amass funds for the building of the new Cathedral. Partly owing to his failure as Bishop of London he was removed to York, and Burghley later placed him at Canterbury. His lack of strength of character was evident there also, and Elizabeth, who wanted order and decency to prevail, let her dissatisfaction be known. In feeble health, with a growing trouble of blindness, the Archbishop was no match for the difficulties of those unsettled times, and he died as he was about to resign. A learned man, and full of great personal charm, he was the friend of Ridley and Whitgift, and left to his College both plate and money.

Edwin Sandys, who became Archbishop of York, was at S. John's. He was Proctor, and later, Master of S. Catharine's, and Vice-Chancellor, and the friend of Bucer and also of Peter Martyr. Mary, on her advent to the throne, removed him from the Mastership owing to his advocacy of the cause of Lady Jane Grey, and for a time he was in prison along with Bradford in the Tower. Elizabeth made him Bishop of Worcester, and shortly after he succeeded

Edwin Sandys
(c.1516-1588)
S. John's
c. 1535
S. Cath. 1547

Grindal at London, and subsequently at York. He was learned and able in many ways, and yet cannot be called a great bishop: at a time when tact was essential he set the Romanists against him, and let his bias towards Puritanism be too much in evidence.

William Cecil Great ministers gather round great rulers. If
Lord Elizabeth was strong and capable, so also was
Burghley Burghley, who ably helped forward all her en-
(1520-1598) deavours. Coming to S. John's, he later
S. John's married Cheke's sister, and, after studying law,
1535. entered into political life. His efforts were directed towards the discovery of openings for English trade, and the settlement of the throne upon a firm and enduring basis. Gifted with strong family affection, and appreciation of his high position, while combining caution with far-reaching endeavour, he worked with all possible energy for the end he had in view. Realising the promise of the times, Burghley buckled on his armour for the great task which fate had put in his hands, and aimed at the advancement of his country, carrying with him in all his endeavours the good will of the Queen, who was wise enough to see that her great name was being made even greater by his shrewd sagacity. Retaining to the last a sincere affection for Cambridge and for S. John's, he is regarded by the University as one whose powerful influence largely advanced her cause.

Perne, who was Fellow of S. John's, and then of Queens', Proctor, several times Vice-Chancellor, and for years the renowned head of Peterhouse, was one of those men who, together with great ability, possessed a marvellous elasticity of religious view. Edward made him his Chaplain: he assented to Mary's ways, and was able to protect Whitgift when Pole was displeased with him; he preached when the bodies of Fagius and Bucer were exhumed and publicly burnt; he also assented when their names were restored to honour by decree of the Senate, and later he was in favour with Elizabeth, who thought him, as well she might, of wavering tendency. He became Dean of Ely, and built the library of Peterhouse, to which College he also left his books.

Andrew Perne
(c. 1519-1589)
S. John's
c. 1536
Peterhouse
1554.

Those who have owed their spiritual and moral well-being to the University have often given of their worldly substance in due course to found a College. It was so with Bateman; it was so with Alcock; it was so with Mildmay, who founded Emmanuel. We may remember also recently the foundation of the Rhodes Scholarships in the sister University. Mildmay had been at Christ's, though he took no degree. Passing into the favour of Edward and Elizabeth as a competent financier, he became Chancellor of the Exchequer. Determining to found a College at Cambridge, he purchased the site of the Black Friars, or Dominican monks, in S. Andrew's Street, and the buildings were opened as

Sir Walter Mildmay
(c. 1520-1589)
Chr. c. 1540.

Emmanuel College with great ceremony. Elizabeth suspected Puritanism, and Mildmay replied in the well-known sentence, "I have set an acorn, which, when it becomes an oak, God alone knows what will be the fruit thereof." The founder lies buried at S. Bartholomew's, Smithfield, and several portraits of him are to be seen at the College.

John Dee
(1527-1608)
S. John's
1542.

S. John's was the home of Dee, who indulged in studies that were popularly supposed to be magical. He had an aptitude for hard work, allowing himself remarkably little rest and recreation, and became one of the original Fellows of Trinity. Dee's reputation as a Greek scholar and most capable mathematician followed him to foreign Universities, where, owing to his eccentricities, he was not always a welcome visitor. Cheke introduced him to Edward. Mary was strongly suspicious of his possessing an evil influence over her, while Elizabeth made him Prebendary of S. Paul's, and consulted him with reference to astronomical facts. He prophesied a favourable day for her coronation, and she once went to see his magic glass. Later in life he apparently fell into the hands of an impostor named Kelly, and was persuaded to proclaim the fact that an elixir which he had discovered would turn iron into gold. By his crystal-gazing, secrets were supposed to be revealed, and it was commonly reputed that he held intercourse with the spirit world. The reform of the Julian calendar was entrusted to

him, but conservative opposition caused this to fall through. Several of his works were printed; some exist in MS. at Cambridge, and some are at the British Museum, where may also be seen Dee's crystal globe and his consecrated cakes of wax. His career was a curious one, and his reputation as an astrologer was great.

He who excels in theory often fails in practice; this was true of Tusser, the Essex man, known as the British Varro, who could write good poetry on agriculture, and yet was a most indifferent farmer. Starting as a chorister at S. Paul's,* he was at King's and Trinity Hall. His book, "A hundred good points of husbandry," was a strange work, not great, but valuable in its notice of old customs. Scott and Southey admired it, and some of his sayings are still remembered; but it brought him little gain, and his business life was a failure.

**Thomas
Tusser**
(c.1524-1580)
King's 1543.
Trin. Hall
1544.

John Bradford, the man of saintly life, who met his death by burning, started his Cambridge course at S. Catharine's. Beloved by all, and of strict ascetic life, he passed his time in prayer and study. Pembroke gave him a Fellowship. In due course he became a preacher of note, and had Whitgift as his pupil. In Mary's day, he was arrested and imprisoned with Cranmer, Latimer, and Ridley—even among these other prisoners his evident saintliness shone forth. Bonner and Gardiner tried him for heresy, and after various disputations this man of gentle

John Bradford
(c.1510-1555)
S. Cath.
1548
Pemb. 1549.

* McDonnell's "History of S. Paul's School," p. 29.

nature and sweet simplicity met his death at Smithfield, quoting with his last breath "Straight is the way and narrow the gate that leadeth to salvation, and few there be that find it." The well-known saying came from him, as he saw a criminal going to execution, "But for the grace of God there goes John Bradford." His portrait is in Pembroke Hall.

Sir Francis Walsingham (c. 1530-1590)
King's 1548. There are times in every nation's history which require strong yet delicate handling. Elizabeth reigned at a difficult time in England, but the strong men to help were at hand. Burghley soon noticed the sterling character of Francis Walsingham, who was at King's, but took no degree. Of marked ability, he saw the diplomatic moves needed, and took them unflinchingly. By his watchfulness the plotting of Mary, Queen of Scots, and of many others was brought to light. He worked for the public good unselfishly and well, and was valued accordingly by his Sovereign.

Martin Bucer (1491-1551)
at Camb. 1549. Martin Bucer, though not a Cambridge man, held, by Cranmer's wish, the post of Regius Professor of Divinity in the University, just as Peter Martyr, also by Cranmer's desire, held the similar post at Oxford. The influence exerted by Bucer, learned as he was, on the changes then being wrought in the English Book of Common Prayer, appears to have been small. During his last illness he was attended by Bradford, and at his funeral in Great S. Mary's Parker preached the sermon.

Cartwright, who was virtually the founder of the Puritan party in England, had been trained at S. John's. He was made Fellow first of S. John's College, and then of Trinity, and his learning was widely known. He had considerable pulpit eloquence, and his ardent advocacy of the views he held stirred up the members of both these Colleges to make their protest against the use of the surplice. Cartwright incurred the censure of Cecil, and fled for a while. On his return he became Margaret Professor, and was more insistent than ever on Puritan teaching. That he should retain this chair, and at the same time use all his influence to undo the Church whose principles he was supposed to uphold, was manifestly wrong; he stopped at no half measures, everything that the Church of England held dear was scoffed at by him and his party. S. Mary's became crammed on Sunday to hear what the stalwart Puritan would say. Whitgift, who had been Margaret Professor and was at that time Vice-Chancellor of the University, saw that things were going too far, and tried to stem the Puritan tide. Chaderton, President of Queens' College, and Grindal, joined in the endeavour to promote peace, and Cartwright was eventually suspended from his Professorship and deprived of his Fellowship. The authorities had triumphed over the Puritan party, and Cartwright's day was past. Whatever his faults, he was a man of signal ability, who proved a strong antagonist to all who tried to cope with him.

Thomas
Cartwright
(1535-1603)
S. John's
1550.

John Whitgift (1530-1604)
Pemb. 1550
Trinity 1567

John Whitgift was at Pembroke while Ridley was Master, and John Bradford was one of the resident Fellows. He later accepted the Margaret Professorship, and became Master of his College. After holding these posts for a time; he was made Master of Trinity and Regius Professor of Divinity. In his early days his views seemed to incline to Calvinism, and to some extent he was associated with Cartwright, but as his thoughts matured he saw that the only hope for the Church of England lay in vigorous maintenance of authority, and he became one of Cartwright's foremost opponents. As Bishop of Worcester the same firmness characterised him: he lived in considerable state, won over the leading churchmen of his Diocese to his side, and ruled with an iron hand. As Archbishop of Canterbury, he refused to deviate from the line he had taken up. Puritans and Papists alike found he was a force to be reckoned with, and John Penry as "Martin Marprelate" attacked him with considerable bitterness. Whitgift considered the great need for the Church was uniformity, and uniformity he determined to have. His unflinching attitude gained him many enemies, but he believed in governing, and achieved his aim. His learning was great, and his "Answer" to Cartwright's attack was very able. If in some quarters he has been regarded as a persecutor, it must be remembered he lived at a time when danger of all kinds threatened. The Armada came in his day, and he arranged the

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thanksgiving on its overthrow. Drake, Frobisher, Raleigh, Hawkins, and Shakespeare were his contemporaries, and Hooker was his trusted counsellor.

Chaderton, who matriculated at Pembroke, was, later on, Fellow of Christ's, and early attracted the notice of Elizabeth. He became President of Queens', and succeeded Whitgift in the Margaret chair as also in the post of Regius Professor of Divinity. It fell to his lot to see Cartwright, as occupant of the post he himself had vacated, attack every form of Church government, and, relying on Cecil's help, he gave all the support he could to Whitgift, who was working hard to procure Cartwright's deprivation. He became shortly after Bishop of Chester, and then of Lincoln. He had the same aims as Andrewes, and the friendship between the two men, especially in the matter of religious study, was very strong.

**William
Chaderton**
(c. 1540-1608)
Pemb. 1553)
Queens' 1568

Bancroft who, in succession to Whitgift, became Archbishop of Canterbury, was at Christ's, and afterwards undertook the Tutorship at Jesus. Appointed one of the twelve Preachers of the University, he strenuously opposed Puritanism, and soon passed to be Bishop of London. His temper was at times hasty, but for all that he was the right man for the times. His aim was to bind together the discordant elements in the Church, and to make a stand for all that bore the mark of well-grounded tradition.

**Richard
Bancroft**
(1544-1610)
Christ's
c. 1562.

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Laurence Chaderton
(c. 1536-1640)
Christ's 1564
Emm. 1584.
Laurence Chaderton, the tutor of Christ's, had strong but controlled Puritan leanings, and was selected by Sir Walter Mildmay as first Master of the newly-founded College of Emmanuel. He was for fifty years afternoon lecturer at S. Clement's. Cartwright and Whitaker were among his friends, and Bancroft, though not agreeing with him, respected him. He lived to the age of 103, and lies buried at the entrance of the Chapel of his College.

Thomas Nevile
(c. 1548-1615)
Pembroke
c. 1564
Magd. 1582
Trin. 1592.
The buildings of Trinity are a joy to all who admire architecture, and Nevile, the Master who built the great court and also what is known as Nevile's court, has earned our gratitude for all time. He was Fellow of Pembroke and Proctor, and for a time Master of Magdalene, and afterwards Dean of Canterbury. It fell to him to entertain James I. on his visit to the University. His motto, aptly chosen, was "ne vile velis."

William Whitaker
(1548-1595)
Trin. 1564.
S. John's
1586.
William Whitaker, the friend of Laurence Chaderton, and the Puritan divine who gained the appreciation of Bellarmine as an able antagonist, was a Fellow of Trinity, subsequently Regius Professor, and a great Master of S. John's.

Stephen Perse
(1548-1615)
Gon. & Caius
1565.
Perse, the prosperous physician who made money by his profession, and did great good with it by founding in the town the School named after him, was a Fellow of Gonville and Caius. He lies buried in the College Chapel.

In the same year William Morgan came to S. John's, and gained the help of Whitgift. He became Bishop of Llandaff, and later of S. Asaph, and is known as the divine who translated the Bible into Welsh.

William Morgan
(c. 1540-1604)
S. John's
1565.

The University was at this time educating men whose lives were to be closely interwoven in the great affairs of State. Cecil, the future Lord Burghley, Coke, the greatest of lawyers, Bacon, the deepest of thinkers, Essex, the favourite of Elizabeth, and Cecil, Earl of Salisbury. Coke, who had been the pupil of Whitgift at Trinity, and the friend of Nevile, rose to be Solicitor-General, Attorney-General, and afterwards Chief Justice. Terrible as a pleader, able to wound by his satire and violent language, he proved an opponent before whom men trembled. Essex, Southampton, and Raleigh, and the Gunpowder Conspirators, found this to their cost—and yet he fought for the right. In an age when venality was common, in a reign when high ideals were hardly in fashion, Coke held his own, declaimed against meanness of heart and lack of rectitude, and became a power in the land. The rivalry between him and Bacon continued through life, and though for a time Coke was under displeasure, he rose again, and was one who greatly assisted in bringing about Bacon's fall. His legal writings were considered of great value.

Sir Edward Coke
(1552-1634)
Trinity 1567.

Spenser, the author of "Faërie Queene," and one of the brilliant band of Elizabethan poets, is among the most honoured sons of Pembroke.

Edmund Spenser
(c. 1552-1599)
Pemb. 1569.

Educated at Merchant Taylors' School, and like Chaucer and Milton, a Londoner born, revelling in Cambridge life, and in the friendship of Andrewes, he read Latin and Greek, and also French and German, but took no high degree. The "Shepherd's Calender" was one of his first publications, and speedily brought him into notice. A post in Ireland attracted him, but he never cared for the Irish people, and left after a few years. Then came three books of the "Faërie Queene," and after some time the remaining parts were published. For most, this work has a great attraction; all that is pure and refined is vigorously upheld, and the evil in life exposed and dethroned. It had a fascination for people then, and at the present day it continues to be both admired and treasured. Spenser returned to Ireland only to grieve and fret and to be ruined by Tyrone's rebellion: his castle was burnt over his head, and he went back to England, broken in spirit. Jonson relates that he died in Westminster "for lack of bread." He was, however, given a grand funeral—Beaumont, Fletcher, Jonson, and, very possibly, Shakespeare, attended, brought with them funeral elegies and poems, and threw them together with the pens that wrote them, into the open grave.* It was for Chaucer that he had often expressed his admiration, and it was by Chau-

* Stanley, "Westminster Abbey," p. 253.

cer's side he was laid in the Abbey. A short time after, this inscription was placed above him:—

Hic prope Chaucerum situs est Spenserius, illi
Proximus ingenio, proximus et tumulo.

The name of Robert Browne is held in reverence as, in effect, the leader of the Congregationalists. Coming from a good Rutlandshire family, he entered Corpus in 1570. He was probably ordained, but submission to Bishops sat hardly on him, and he had little sympathy with the parochial system. For him the end and aim was to advance righteousness, and to form a congregation of the elect, and for this purpose he preached vigorously everywhere. His followers became known as "Brownists." His views were somewhat narrow, for on a visit abroad he refused to join himself even with Cartwright. Trouble ensued, and he was eventually imprisoned and excommunicated. Later on he settled down to a quieter life. His eloquence gained many adherents, and of his sincerity no one had doubted, but he was one who fretted under restraint, and pursued an "eccentric line." He followed a career which proved subversive of authority, while all the time endeavouring to do his best to enlarge the Kingdom of Christ.

Robert
Browne
(c. 1550-1633)
Corp. Chr.
1570.

In the following year John Smith, who is regarded as the founder of the English Baptists, came as a sizar to Christ's, and in due course became Fellow.

John Smith
(? -1612)
Chr. 1571.

Francis Bacon Thoughtful men have differed to some extent
 Lord in their estimate of Bacon. Brilliant he cer-
 Verulam. tainly was, gifted with a mighty mind which
 (1561-1626) looked at things from such a lofty standpoint
 Trin. 1573. that he ranks as almost the greatest thinker
 that Cambridge has trained. No man ever
 started with a grander ambition; he knew the
 vast extent of his own mental endowment, and
 his aim was to acquire almost universal know-
 ledge, to bring all nature under conquest by the
 careful study of ascertainable facts, to alter
 almost the whole course of human thought, and
 to do all this for the good of his fellow-men.
 And yet his career, splendid as it was, appar-
 rently was not all that it should have been; some
 regarded him as a doubtful friend: they thought
 that he cringed somewhat at times, and marked
 how weaker natures were able, with some show
 of truth, to call his motives into question. He
 came to Trinity, at the age of 12, under the rule
 of Whitgift. Burghley, although he was his
 uncle, did little enough to help him on, and
 Salisbury hardly viewed him with favour. One
 man, Essex, was his true and whole-hearted
 friend: in every way he tried to advance him,
 and when Essex fell, it was said that Bacon's
 devotion to his country justified his apparent
 forgetfulness of friendship's tie. For years
 Bacon saw his rival, Coke, achieve greater
 success than he did himself. But at last he
 rose and was made Solicitor-General, then Attor-
 ney-General, and finally Lord Chancellor and

Viscount S. Albans. All the time he had been preparing his vast work, the "Instauratio Magna," of which King James remarked with customary flippancy, "It was like the peace of God, for it passed all understanding." At the acme of his success, signs appeared of the coming storm. He was accused of conniving at wrong and of taking bribes to prevent justice. Probably there was some truth in the statement; he had submitted possibly to a state of things which he regarded as part of a system, and he had not realized all that it meant. Anyhow he fell, and was for a time in the Tower. In a way his punishment was remitted, but his day of prosperity was over, and he shortly after passed away in sorrow, and was buried at S. Albans, in S. Michael's church. As a philosopher he ranks supremely high. His great effort, the "Instauratio," had six main parts, and of these the "De Augmentis" and the "Novum Organum" shewed marvellous power. He attempted to give a new idea to the world: generalization, he taught, must be qualified by systematic examination of facts, which should lead on to really advanced knowledge: he started, as it were, the thought of the experimental and inductive method in science which others were to work out. He remains, whatever his faults, one of the greatest of English philosophers, and his name will never be forgotten.

**Lancelot
Andrewes**
(1555-1626)
Pembroke
c. 1573.

Andrewes, the saintly Bishop, whose "Devotions" are still widely used in the religious world, was Master of Pembroke. Trained at Merchant Taylors', and quickly letting his ability be known at Cambridge, he soon held rank as the equal in learning of Ussher, and was well-nigh the foremost theologian and preacher of his day. First as Dean of Westminster, and then as Bishop consecutively of Chichester, Ely, and Winchester, he advanced the greatness of the Church of England. His position was a definite one: with no Romish bias, and certainly without the Puritan mind, he upheld the well-founded Catholicity of the English Church, and regarded "the beauty of holiness" as the legitimate rule for her worship. Incense was burnt in some of the services he conducted, and his private chapel was rich in its furnished beauty. Studious beyond all credit, he was said to be master of fifteen languages, and his help was of the greatest value in the translating of the Bible. His sermons were renowned for their scholarly attainments—in fact, so carefully were they prepared, that he himself uttered the memorable saying, that when in the same day "he preached twice, he prayed once." Wren, Cosin, Laud, and Fuller were among his friends, and Bacon and Milton greatly admired him. "Andrewes," says Dean Church, "claimed for the English Church its full interest and membership in the Church universal, from which Puritan and Romanist alike would cut off the island Church

by a gulf as deep as the sea. The spirit of historical investigation had awoke in England, as in the rest of Europe, against the passion for abstract and metaphysical argument, which had marked and governed the earlier stages of the Reformation. Widened knowledge had done much for Andrewes and the men of his school, Field, Donne, and Overall, may I not add, in this matter, Andrewes' close friend Lord Bacon? History had enlarged their ideas of the Church universal. . . . They opened their eyes and saw that the prerogatives which the Puritans confined to an invisible church, and which Rome confined to the obedience of the Pope, belonged to the universal historical Church, lasting on with varied fortunes through all the centuries from the day of Pentecost."* The good Bishop's tomb is an object of reverent interest in the Lady Chapel of Southwark Cathedral.

In the same year there came to King's, William Temple, the Eton man, who has left a name as a philosophical writer, taking the side of "the Ramists" as followers of the French writer, Peter Ramus, against the upholders of the logic of Aristotle. Probably the first book ever published by the University Press came from his pen. He became Provost of Trinity College, Dublin, and secretary to Sir Philip Sidney, who is said to have died in his arms.

**Sir William
Temple**
(1555-1627)
King's 1573.

* *Lancelot Andrewes*, by Richard W. Church.

✓ **Robert Greene** (c. 1560-1592) S. John's 1575. Greene, the dramatist, was a sizar at S. John's, but subsequently migrated to Clare. Numerous plays and romances came from his pen, and it was said that Shakespeare borrowed one of his plots to put in the "Winter's Tale." He was the friend, in later years, of Nash, also a dramatist, and also a sizar of S. John's. His character, certainly, was not lofty, but his realistic stories and his verse gained considerable appreciation.

John Overall (1560-1619) S. John's 1575 S. Cath. 1598. Overall, the scholarly Bishop of Norwich, where he succeeded Jegon, was at S. John's, and then Fellow of Trinity. Honours came rapidly to him, and he rose to be Regius Professor of Divinity and Master of S. Catharine's. He was soon called to a wider sphere, and became Dean of S. Paul's, and was subsequently raised to the Episcopate. He knew Cosin at Cambridge, and is credited with being the learned author of the second or sacramental part of the Church Catechism.

✓ **Henry Constable** (1562-1613) S. John's c. 1578. Constable, who is known as a poet, and was the friend of Sir Philip Sidney, came as Fellow Commoner to S. John's. His chief work was "Diana," and he also wrote several sonnets. His efforts in poetry were not unappreciated at Cambridge.

William Lee (? -1610) Chr. 1579. S. John's 1580. Lee, the inventor of the stocking frame, came to S. John's after being a sizar at Christ's. It is said that dislike of seeing his fiancée continually knitting made him turn his thoughts to mechanical making of stockings, and his invention was the outcome.

Robert Devereux, Earl of Essex, the favourite for many years of Elizabeth, was, like Coke and Bacon, a pupil of Whitgift at Trinity. Burghley helped him on, and when he himself ceased to be Chancellor of Cambridge Essex took his place. Of fair attainments and considerable culture, and a most generous friend, as Bacon could testify, he was yet impetuous and vain. He captured and sacked Cadiz, and was publicly eulogised in S. Paul's, and was shortly after sent by the Queen to conquer Ireland lest it should fall under the power of the Spanish King. He mismanaged the affair entirely, and hurried back, without leave, straight to the presence of Elizabeth. The Queen was highly incensed; Essex was arrested, and although he was shortly released, he was in complete disfavour. Angered at the loss of lucrative posts, he tried to lead the city of London on to a foolish insurrection, and found himself arraigned for treason. He had nought but his own foolhardiness to blame. In a way he was still vastly popular, and his trial and condemnation, which, to some extent, at least, was brought about by Bacon, who felt that out of duty to the State he was bound to oppose his former devoted friend and patron, is melancholy reading. He was found guilty and executed near the Tower, and the nation, notwithstanding his fault, grieved at his downfall. Three years previously Burghley had unwittingly foreshadowed coming events: the aged statesman had urged Elizabeth to end the war with Spain,

Robert
Devereux
Earl of Essex
(1567-1601)
Trin. 1579.

and when Essex thoughtlessly advised it should be continued, Bacon pulled a psalter from his pocket and read the verse, "The bloodthirsty and deceitful men shall not live out half their days" —a warning which proved strikingly true.*

✓ **Christopher
Marlowe**
(1564-1593)
Corp. Chr.
1580.

Marlowe, the most distinguished of those dramatists who preceded Shakespeare, is said to have been at Corpus Christi after receiving his education at the King's School, Canterbury. Shakespeare was probably, to some extent, influenced by him, and possibly Ben Jonson. Little that is good can be told of his private life, and he is said to have met his death in a discreditable brawl at the deplorably early age of 29. Marlowe is a writer whose plays are receiving increased recognition: it is worth remembering that a version of "The Tragical History of Dr. Faustus" was seen by Goethe when a boy, and made a profound impression on him. The importance of such a circumstance can hardly be over-estimated.

John Penry
(1559-1593)
Peterhouse
1580.

Cartwright's teaching found full vent in the restless spirit of Penry. Earnest and trenchant, keen in attack, and a tireless partizan, he determined that, if he could bring it about, Calvinism should triumph in England. That his strong line failed to commend itself to many proved no hindrance to him; convinced of his own rectitude, he gave himself up to achieve his aim, however impolitic and undesired the achievement might be. He had entered at Peterhouse, and

* Prothero, "Psalms in Human Life," p. 160.

after undertaking fervid preaching in Wales, found himself brought up for heresy before Archbishop Whitgift. The mention of bishops stirred his inmost spleen: he attacked them with vigorous onslaught. For years the "Marprelate Tracts" shewed how far vituperation could go: with zeal that knew no limit, and persistence that sadly lacked prudence, he went on his way, until a charge of sedition against State and Throne eventually procured his death by hanging.

It falls to the lot of some men to do pioneer research work in quarters where later workers profit by the carefully garnered facts, and receive a large share of the awarded praise. To some extent this is true of Spelman, the Trinity man, who, in the most painstaking way, collected an immense store of information which he published in his "Glossary," a valuable work completed by Dugdale. He further compiled "Councils, Decrees, Laws, and Constitutions of the English Church," a lengthy record which was of service in the greater compilations by Haddan and Stubbs. Spelman had the cause of the Church at heart, and was the friend of Ussher, Abbot, and Laud. By marriage he was connected with the L'Estranges, of Hunstanton, and his devoted attachment to his work deserves all praise.

**Sir Henry
Spelman**
(c. 1564-1641)
Trinity 1580

The College of S. John is rightly proud of its connexion with the house of Cecil. William, Lord Burghley, was at the College, and proved to be one of the most influential Chancellors of

**Robert Cecil
Earl of
Salisbury**
(c. 1563-1612)
S. John's
1581.

the University; and his son, Robert, Earl of Salisbury, the cousin of Francis Bacon, followed in his father's steps as member of the College and Chancellor. Salisbury proved, as Secretary of State and then Lord Treasurer, a strong minister, and by quiet and far-sighted foreign diplomacy did much to advance England's greatness, and accorded to James service no less acceptable than had been given to Elizabeth.

Thomas
Morton
(1564-1659)
S. John's
1582.

Morton was another of those prelates who, under Puritan supremacy, suffered severely for his faith. As Fellow of S. John's, he early gave evidence of his learning by publishing "Apologia Catholica," which was an able defence of the Church of England, and which it was said the Romanists found difficulty in answering. Strongly ascetic and living for study, the friend of Donne and Bancroft, and of Andrewes and Hooker and Laud, he is said also to have known Fuller and Walton. Advanced to Chester, then to Lichfield, and then to Durham, he experienced in his tenure of the latter See much that might have crushed a less worthy man. He was an able controversialist against Roman opponents, and his gentle conciliation often did much to soften their opposition, but his position as Bishop of a See contiguous to Scotland made him a marked man, and he came under the eager dislike of the Puritans. Driven from his seat in the House of Lords, he was imprisoned and removed from his See, but never for a moment abated his claim, advanced with all

Christian charity, to be Bishop of Durham still. The State might decree that bishops were finally dispensed with, but Morton continued by word and act, whatever the danger, to let all know that the episcopal office would never in this world be undone. His determination greatly helped others in difficult times, and at last, at the age of 95, he entered into a well earned and honourable rest.

Nash, the dramatist, was, as Greene before **Thomas Nash** him, at S. John's as a sizar. He held the **(1567-1601)** friendship of Marlowe. He wrote unequally: at **S. John's** times he published plays, and at times gave forth **1582.** fierce denunciation of the Puritan writer Marprelate. His character cannot be considered very reputable, and his writing throughout lacked refinement.

Boyle, better known as the great Earl of Cork, **Richard Boyle** a Statesman of note in the reign of James I., **Earl of Cork** was at Corpus Christi College. It has often **(1566-1643)** been shewn that universities can produce Empire **Corp. Chr.** builders, and in his day Boyle did much to help **1583.** on the prosperity of Ireland. By the erection of bridges, harbours, and towers, he opened the way to commerce, and is credited with having done much to benefit the island, and to ward off rebellion.

Visitors to S. Paul's Cathedral have probably **John Donne** noticed in the south choir aisle a strange **(1573-1631)** memorial. It is the figure of a dead man **Trin. 1587.** wrapped in a winding-sheet, and, as it were, issuing from an urn. This monument is the

only one which survived the fire in old S. Paul's, and is in memory of Dean Donne, who, born of Roman Catholic parents, and connected at first with Oxford, seems later to have studied at Trinity, Cambridge, but took no degree. His early life was unsettled, but later he gave himself to the writing of books, and after careful thought and study of the question, definitely decided to embrace the faith of the Church of England. He was noticed by James I., and, at the age of 42, acting on the earnest solicitation of friends, he took orders, and quickly became famed as a scholar, thinker, and preacher. All the great men of the day were his friends—Ben Jonson, Francis Bacon, Hall, Montagu, Andrewes, George Herbert, Isaac Walton, and Nicholas Ferrar. He first obtained the preacher-ship of Lincoln's Inn, and his sermons were held in such repute that he was advanced to the Deanery of S. Paul's. Known as the "poet preacher," he carried on an active ministry with complete devotion, and exercised an influence that was immense. His steadfastness of purpose is to be traced in the motto he chose to be carved on his monument, "*Hic licet in occiduo cinere aspicit Eum cujus nomen est Oriens.*"

Samuel Ward Ward, who entered at Christ's, became Fellow (c.1570-1643) of Emmanuel, was then Fellow of the newly-Chr. c. 1588 founded College of Sidney Sussex, and after Sid. Sussex some years passed to the Mastership. His influence at Cambridge was great. He favoured Puritan teaching, and in consequence found

Montagu an opponent, but was a convinced upholder of the Church of England. The Margaret chair was offered to him, and in time he found himself unable to go to the lengths which Presbyterianism had then reached, and in consequence for a time, together with others, suffered imprisonment in S. John's. He was intimate with Ussher, Williams, Hall, and Davenant, and his "Diary" which he left is still in the possession of Sidney, where also he lies buried

To be Bishop in the days of the Commonwealth was to find life no bed of roses, as Hall, the Fellow of Emmanuel, who rose to be Bishop of Norwich, found to his cost. Learned and scholarly, he was put forward by James to uphold episcopacy at the Synod of Dort. His first promotion was to Exeter, and he took up there a strong Church line. Steadily opposed to the Papal power, he yet held, along with Laud, and Morton, and Davenant, that the Church of England claimed to be fully Catholic. The eager Puritan opposition to all Church views gave him trouble, but for his learning and deep piety his opponents had full respect. It fell to him, in the company of Ussher and Williams, to oppose tooth and nail the measure which aimed at removing Bishops from their seats in the House of Lords. He was regarded as a doughty champion, and for a time imprisonment in the Tower was his reward. On returning to Norwich his troubles increased: his revenues were seized, his goods were looted, and his

Joseph Hall
(1574-1656)
Emm. 1589.

cathedral stormed. He had perforce to remove to a village near, and there continued to manifest in adversity a truly noble character. Among his works may be mentioned his "Contemplations," which are still read, and "Christian Meditations." A book of his, the "Satires," written while he was at the University, is also well known.

**Benjamin
Jonson**
(c. 1573-1637)
S. John's
c. 1590,

The age of Elizabeth, remarkable in many ways, was particularly characterised by the great number and the extraordinary attainments of literary men. Amongst the greatest of these was Ben Jonson, perhaps the only man of whom it can be said, in some sense, that he shared the palm with Shakespeare, whose birth preceded his own by six years. He is supposed to have been at S. John's, after an earlier bringing up at Westminster School. He betook himself to London, and became connected, as were so many other writers, with the stage. He moved freely in that inner circle of which Bacon, Inigo Jones, Donne, Shakespeare, Herrick, Chapman, Fletcher and Beaumont formed part, and he was recognised as holding an important literary position, and as being a man of great originality and strength. "Every man in his Humour" was published in 1598, and several other dramas, the "Alchemist" being one of the most important. To his pen we owe also many epitaphs, epigrams, and songs, "Drink to me only with thine eyes" being one of the best known of these. Notwithstanding his literary power, he seems to have

amassed no fortune, and his end was saddened by poverty and disappointment which even the patronage of King Charles had done extremely little to lighten. He lies buried in Westminster Abbey, and the inscription "O rare Ben Jonson" is placed above his resting-place. Tradition relates that he was buried standing, and that it was his own special wish to rest in the Abbey with which, as with the neighbourhood around, he had in his life been much connected. "Grant me a favour," he is said to have asked of Charles I. "What is it?" said the King. "Give me eighteen inches of square ground." "Where?" continued the King. "In Westminster Abbey!" *

A partnership in literary work is not an easy task to undertake, and yet the joint productions of Beaumont and Fletcher must be held to be a signal success. Writing in an age when a high standard prevailed, these two men, one an Oxonian and the other a Cambridge man, produced plays which were full of real poetic attainment, and came near to the great works of Shakespeare and Ben Jonson. What individual share was taken with regard to the plays which were produced jointly, is unknown. Fletcher was probably at Corpus Christi College, where his father had been Master, and after some years joined with Beaumont in what proved to be

John Fletcher
(1579-1625)
Corp. Chr.
c. 1591.

* Stanley, "Westminster Abbey," p. 255. The name is written *Johnson* on the grave-stone.

a successful venture. "The Maid's Tragedy" was one of the best productions of the joint writing, and "The Faithful Shepherdess," supposed to be Fletcher's sole writing, is also extremely good. The work which these two men produced placed them at once among the greatest of English poets and dramatists. Fletcher lies buried in the same grave with Massinger, by the side of Andrewes and other great men, in Southwark Cathedral.

**John
Davenant**
(1576-1641)
Queens'
c. 1592.

Davenant, who perhaps proved more successful as Professor than as Bishop, was Fellow of Queens', and in time rose to be President. He held the Margaret chair, and a valuable commentary on the Epistle to the Colossians came from his pen. He inclined to a moderate Calvinism, and when he was raised to the See of Salisbury his views were hardly such as to commend themselves to Laud, who was on the throne of Canterbury. Neither in learning nor in statesmanship can he be said to have reached the level of the great Caroline divines, but, notwithstanding, he possesses a creditable record.

**William
Harvey**
(1578-1657)
Gon. & Caius
1593.

Harvey, the discoverer of the circulation of the blood, took his degree from Gonville and Caius. For his College he had ever a great regard, and by his will he left to it the house in which he was born at Folkestone. A Kentish man on both sides, he was trained at the King's School, Canterbury, before passing to Cambridge. Subsequently he took up work at S. Bartholomew's Hospital, and gave himself to study,

After long and careful investigation he published "*Exercitatio anatomica de motu cordis et sanguinis in animalibus.*" Harvey was a good all-round man: a classic, and well versed in the medical works of his day. While lacking modern advantages he yet proved to be right as regards the correctness of the theory he advanced. S. Bartholomew's owes much to him, as one who helped on the building of the Library. He lies buried at Hempstead, near Saffron Walden; in 1883 the coffin was solemnly placed in a marble sarcophagus as a mark of the esteem with which subsequent generations have regarded the work of this great medical scientist and investigator.

Montagu ranks among the representative body of Churchmen to which Andrewes, Cosin, and Laud belonged. He came to King's from Eton, and proved, in time, a strong and able controversialist. Many of his works were powerfully written, and his "*Appello Cæsarem*" shewed great erudition. His tenure of the See of Chichester and of Norwich conduced to the upholding of the Church of England. He was strongly anti-Roman, and yet thoroughly convinced as to the position of the Church, and he proved no mean advocate in her cause. He was intimate with Fuller and Casaubon, and lies buried at Norwich.

**Richard
Montagu**
(1577-1641)
King's^d1594.

**John
Williams**
(1582-1650)
S. John's
1598.

Williams, the Welshman, who succeeded Bacon as Lord Keeper, and was also Archbishop of York, is remembered at S. John's as the builder of the library, over the doorway of which are to be seen his "arms." Fellow, and for a time Proctor, he was looked upon with favour by Bancroft and by James I., and after being made Dean of Westminster was raised to Lincoln and then to York. For the royalist cause he had great affection, and he had to suffer even imprisonment, for a time, owing to the strength of his views. In Church matters he took a line that avoided extremes, and while he had little sympathy with the policy of Laud, he seems to have acted as a capable and sensible man.

**Matthew
Wren**
(1585-1667)
Pemb. 1601
Pet. 1625.

Matthew Wren, Fellow of Pembroke, uncle of the well-known Sir Christopher, and the intimate friend of Andrewes, speedily rose to be Master of Peterhouse. His rule there was memorable, for in many ways he promoted the welfare of the College. Preferment fell rapidly to him, and he was called to preside in turn over the Sees of Hereford, Norwich, and Ely. Scholarly, and well able to defend the strong Church views he took up, he worked hand in hand with Laud against Puritan opposition, and found himself concerned in Laud's impeachment, and was, for some 18 years, in prison in the Tower. His work as Bishop was thoroughly done, and he ranks as a capable administrator. Pembroke, the Chapel of which he built, is the possessor of his mitre. He was buried in the Chapel, and

Pearson, then Master of Trinity, pronounced the funeral oration.

Not all Masters of Colleges have led the quiet easy life that is generally associated with their office at the present day. Beale, the Westminster boy, who in due course, after being at Trinity, became Master of Jesus and then of S. John's, went through a troubled career. The authorities of the day had sundry things against him: not only was he a friend of Cosin, but his "ritualistic ways" had attracted attention, though this amounted to nothing more than the restoration of the beautiful ministrations of Divine worship in the College Chapel, and a proper care for the spiritual welfare of the place. More than all this, however, was the enormity of assisting King Charles by sending him some of the College plate. Cromwell himself, in dire anger, came to Cambridge, surrounded S. John's College while the students were at Evensong, and carried off the Master to the Tower, along with Wren, Bishop of Ely, Martin, Master of Queens', and Sterne, Master of Jesus. After a most unpleasant journey, imprisonment for three years followed, and deprivation from the Mastership. Then, in despair, Beale betook himself abroad. The curious story of his death in Spain tells of the terrors of those times. Taken seriously ill at Madrid, he gathered his faithful followers round him and solemnly consecrated the blessed sacrament as he lay in bed. One fear had possessed

William Beale
(? -1651)
Trin. 1605
Jesus 1611
S. John's
1633.

him in dying—the dread of falling into the hands of the Inquisition. In order to prevent this, the boards of the chamber were taken up, a grave dug, the body buried and covered with quicklime. Owing to the care with which the secret was kept, his resting-place remained completely unknown. So ended the life of one of the best and most capable Masters the College ever had.

**Nicholas
Ferrar**
(1592-1637)
Clare 1606.

Nicholas Ferrar, whose life story is of great interest, came to Clare in 1606, and attaining, after four years, to a Fellowship, travelled, and was later on elected to the House of Commons. But already a higher motive than political success was inspiring him, and he shortly decided to retire from the world and give himself up to a religious life of meditation and prayer, combined with literary and philanthropic work. After being ordained Deacon by Laud, he established, at Little Gidding, in Huntingdonshire, an institution which was no mere monastic house. Ferrar's whole soul was bound up with adherence to and belief in the Church of England, and his idea was to gather round him his family—his brother also joined in the project, and brought his family as well—and to produce in the quiet country home the reality of a Christian household living entirely for God, and for the welfare of their fellow-men. The story of the endeavour is full of interest. There is mention of the speedy endeavour to restore the dilapidated church, and of the observance in the house itself of an almost continuous round

of solemn supplication by day, supplication which even was continued, accompanied by soft playing of the organ, far into the night: of the care with which all the inmates of the house attended the daily offices of Matins and Evensong, and at periodic intervals the Holy Communion: of the motto over the front door "Flee from evil and do good and dwell for evermore": of the general air of happiness and contentment which pervaded the dwellers in the house: of the interest which gathered round the little Church, continuously redolent with the odour of sweet-scented herbs and flowers: of the reverence made, on entering, to the altar, aglow with tapers and veiled with costly hangings: of the due and valuable instruction which members of the family gave to the children of their poorer neighbours who were allowed to share in the lessons: of the kindly aid, of hospital and dispensary nature, which was given free to the villagers: of the pursuit of music, embroidery and painting. All these details add to the beauty of the conception, and tell of the quiet life which prevailed.* But it is because of the literary work which was carried on, that Little Gidding became famous. Books were not only beautifully written out, but beautifully bound as well, some of them being preserved as treasures in the British Museum now. A Harmony of the Gospels was made, and a Harmony of Kings and Chronicles, together

* "Nicholas Ferrar, His Household and his Friends."

with many other theological works. And thus for many years the establishment quietly flourished. As the younger girls grew up they married and left: and when at last Ferrar, worn out by the austerities he practised, passed to his rest, the home was continued under his brother, but only for a time. Many of the valuable books which Ferrar had compiled, perished in the evil days that followed: the house is gone; and at the present day only the Church at Little Gidding, in which he had so often prayed, remains. King Charles himself visited Ferrar, and was impressed with all he saw. It was to Ferrar that George Herbert, from his deathbed, committed his work known as "The Temple," and all through his career this man of saintly life was known and revered by the great Churchmen of his day, and especially by Andrewes and Donne.

John Cosin
(1594-1672) and learned men who did so much to place the
Gon. & Caius Church of England on a safe and sure founda-
1608 tion after the unsettlement of the Reformation
Pet. 1634. times. The name of Cosin is well-known as one
of the foremost of these "giants of days gone
by." Fellow of Gonville and Caius, deeply read,
and able always to take a large view of things;
full of artistic taste, and rejoicing in all that was
refined and beautiful, this man of master mind
left a great record behind him. In matters of
ceremonial, he was a safe and reliable guide:
on various points of theological teaching, when
weaker men uttered platitudes and gave vent

to mere parrot cries, Cosin pointed out the way; and shewed himself no slavish upholder of what was ignorantly supposed alone to be right. Active and zealous in the control of all that fell to him, tall and handsome, and large-hearted, he ranks as one of the alert Englishmen of his day. Early in life he was connected with Durham, where in due course, he was to be bishop—there, in those early days, he used vestments and incense as the lawful heritage of the reformed English Church, and his care for sacred things led him to beautify his College Chapel when he became Master of Peterhouse. For sending his College plate to Charles, he was ejected from his mastership, and retired abroad to carry on there, for 19 years, the same carefully regulated worship of the English Church. Thence, in due course, recalled to be Bishop of Durham, he made a stand for ancient and dignified ceremonial, and opposed alike to Papist and Puritan, worked up his diocese to be a model one, and gained the respect of all. To his wide knowledge of the mind of the ancient Church is due the beauty and unsurpassed English of many of the prayers in the Prayer Book, and to his wise administration and thoughtful discretion, we, at the present day, owe much. All the great divines of the time were among his friends—Overall, Andrewes, Laud, Montagu, Sancroft, Gunning, and Wren. Cheerful and pleasant, and a great smoker, he led a simple life, and in addition to the great administrative work he did, has left us

his "Private Devotions." Before all else he worked straight for the end he had in view, and was one of the most capable prelates the Church of England ever possessed.

Thomas
Wentworth
Earl of
Strafford
(1593—1641)
S. John's
c. 1608,

It falls to the lot of some men to be endowed with considerable talent, and yet neither the age in which they happen to live, nor the environment which surrounds them, affords scope suitable for that talent to be fully and successfully applied. Of Wentworth, who rose to be Earl of Strafford, and is so well known in connexion with the troubled career of his master, Charles I., it may with justice be said, that though he possessed gifts of a high order, everything seemed to conduce to render any successful and appreciated use of these gifts impossible. Entering at S. John's he passed, after a creditable career, to the great walks of life: at first he seemed bound up with the popular cause, and joined in the effort to get redress of grievances granted by the King. Then ensued what appeared to be a complete change of front: he rose to power, with royal approval, as the almost avowed opponent of all that the people seemed to desire. Rightly or wrongly, he was looked upon as the unflinching supporter of one-man rule, as the upholder of a despotism which by the nation's determination, was shortly to pass away. His work in Ireland, good as in some ways it was, was viewed with the greatest disfavour: his strong determination and talent only increased the

hatred with which the popular party regarded his every act; all things seemed to go wrong; at last came his fall; he passed to his death at the block, forsaken and betrayed by a master who was unworthy of him, and further, detested by a people who were irritated into actions which all must deplore. Under another monarch, and in different times, Strafford might have been an approved and valuable protector of his country.

George Herbert, who has left a great name as a Christian poet, was trained at Westminster School, during the time that Andrewes held the post of Dean of the Abbey Church. From thence, he entered at Trinity under the mastership of Nevile, and after holding a Fellowship, was appointed Public Orator. The period during which he resided at Cambridge was a brilliant one: Richard Sterne, the future Archbishop, was a brother undergraduate: Francis Bacon, and Nicholas Ferrar, were his friends: amongst those who must have known him, were John Williams, Joseph Hall, Matthew Wren, all of whom were to hold high office in the Church: and before Herbert left the University, John Milton was in residence. From early days, he seemed to have been impressed with the great personality of Andrewes: Laud, John Donne, Thomas Fuller and Isaac Walton, who wrote his life, were intimate with him at one time or another. After definitely deciding to take Holy Orders, he was given a prebend of which the estate was at Leighton, in Hunting-

George
Herbert
(1593—1633)
Trin. 1609.

donshire, not far from Little Gidding, where Nicholas Ferrar had his house, and here the friendship of former years was renewed and more firmly cemented. It was, however, at Bemerton that his writing was chiefly done—he had been presented to the living by Charles I. and instituted by Davenant, the Bishop of Salisbury: for years as Vicar he passed the life of a saint, rejoicing in his ministry, in his love for music, and in frequent visits across the meadows to his beloved Cathedral Church. The poems known as “The Temple,” which he has left us, reveal the beautiful mind of one who was devoted to the faith and teaching of the Church of England, and who found in her all that his soul desired in the aim he set before him of being a faithful servant of God. Within 60 years of his death more than 20,000 copies had been sold; it was treasured by King Charles in prison and under sentence of death: and the book still remains a monument of the piety and beauty of soul of the writer, who lies buried under the chancel of Bemerton Church. The valuable prose work which he also wrote, “The Country Parson,” was not published until after his death.

<p>Richard Sterne (c. 1596-1683) Trin. 1611 Corp. Chr. 1620 Jesus 1633.</p>	<p>Richard Sterne, the scholar of Trinity, became first a Fellow of Corpus Christi, and later on, Master of Jesus. His strong royalist sympathies brought him into trouble with Cromwell, by whose order he was arrested on the charge of sending some of the College plate to the King. As a result, he was deprived of his Mastership</p>
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and imprisoned in the Tower: he was able to be of service to Archbishop Laud, and he attended the ill-fated prelate at his execution. At the restoration, his Mastership was restored to him, and he subsequently was advanced to the Sees of Carlisle and York. As Bishop he had much to do with the final revision of the Prayer Book.

Robert Herrick, the Westminster boy, came to S. John's in 1613, and, some time after, migrated to Trinity Hall. The poems which he wrote were favourably received at the time, and are marked in many cases by their adaptability to musical setting. They bear the stamp of fresh country life. The "Hesperides" and "Noble Numbers" (the latter consisting chiefly of religious pieces) are his chief works. He is said to have been the friend of Ben Jonson.

Robert
Herrick
(1591-1674)
S. John's
1613
Trin. H. 1616

At Sidney Sussex College, "that nursery of Puritanism" as Laud called it, Oliver Cromwell received his University training after being educated at Huntingdon Grammar School. At the age of 17, on the day on which Shakespeare died, he was duly enrolled as a student, and the College is still justly proud of her great son, under whose guidance the People rose to power. His after history is common knowledge, and there is need alone here to state that he became M.P. for Cambridge in 1640, and was High Steward of the town from 1652 until his death.

Oliver
Cromwell
(1599-1658)
Sid. Sussex
1616,

Less widely known than Harvey, but even now largely held in honour by the medical world, Francis Glisson was another of those great

Francis
Glisson
(1597-1677)
Gon. & Caius
1617.

doctors trained by Gonville and Caius College. Entering in 1617, he took the degree of M.D., and was Regius Professor of Physic and President of the College of Physicians. Continuing to reside at Cambridge for many years, he lectured on anatomy, and published a valuable treatise on "Rickets." His College, for which he had great affection, benefited by his will: he lies buried in S. Bride's Church, Fleet Street.

John Lightfoot (1602-1675)
Chr. 1617
S. Cath. 1650

John Lightfoot, who came to Christ's in 1617 and rose to be Master of S. Catharine's, was one of those cautious biblical critics and profound Hebrew scholars whose work abides by virtue of its excellence. He was the friend of Samuel Clarke, and his portrait is in the College Hall.

Edmund Waller (1606-1687)
King's 1620

Edmund Waller, the author of some poetic pieces, came as an Eton man to King's College, but took no degree. His royalist leanings were pronounced, and he joined in a plot on the King's behalf, for which he was largely fined. He excelled rather as a courtier than as a poet, and yet he produced some fair poems, among which may be mentioned, "Go lovely rose" and a sonnet on "Old age." He was not over steadfast in his allegiance, and when fortune favoured Cromwell, he wrote verses in his favour. There was a refinement about his writing which proved attractive.

Thomas Fuller (1608-1661)
Queens' 1621

The well-known writer, Thomas Fuller, entered Queens' College in 1621, at the age of 13. His uncle, John Davenant, was Master, who after holding the Margaret Professorship, had been

appointed to the Bishopric of Salisbury. Fuller seems a year or two later to have moved to Sidney Sussex, but neither there nor at Queens' was he made Fellow. For a time, he was Vicar of S. Benet's in the town, and officiated at the funeral of Thomas Hobson, the well-known Cambridge carrier, concerning whom was coined the phrase, "Hobson's choice." After holding the vicarage of Broad Windsor, he removed to London, and became a Chaplain at the Savoy. He was the author of many works—"History of the Holy War," "Pisgah Sight of Palestine," "Worthies of England," and "Ecclesiastical History of Great Britain," of which the 12th volume is a history of the University of Cambridge. He was well-known as a great preacher, and the King admired his sermons. But it was the character of his writing which made him famous: brimming over with original thought and sparkling wit, he put real fun into all he wrote—whatever he touched seemed raised and transformed by his brilliant remarks, and S. T. Coleridge remarks of him that "Next to Shakespeare I am not certain whether Thomas Fuller, beyond all others, does not excite in me the sense and emotion of the marvellous."* His memory was remarkable, and among his friends were John Lightfoot and Samuel Pepys. The epitaph he suggested for himself was "Here lies Fuller's earth," and he himself thus describes the purpose for which he fulfilled his great task—"To gain

* "Life of Thomas Fuller," by M. Fuller, pp. 184, 511, 383.

some glory to God: to preserve the memories of the dead: to present examples to the living: to entertain the reader with delight: to procure some honest profit to myself."* Opposed to Rome on the one hand and to Geneva on the other, he took up a strong Christian position, and most earnestly desired to do his duty.

**Thomas
Randolph**
(1605-1635)
Trin. 1624.

After being at Westminster, Thomas Randolph was placed at Trinity, and became Fellow. In Ben Jonson he found a great and generous friend, and was well-known at the University as the writer of poems in English and Latin, and as the successful organiser of some plays which were performed. During his short life of 30 years, which in some ways was not exemplary, he gained a great reputation, and is remembered as the author of the "Conceited Pedler," the "Jealous Lovers," "The Muses' Looking Glasse."

John Milton
(1608-1674)
Chr. 1625.

The University is justly proud of its connection with Milton, who has gained so important a place in the appreciation of Englishmen, and the rooms he occupied at Christ's* are still an object of the greatest interest. He had been previously trained at S. Paul's School, and at an early age shewed considerable promise in the writing of verse and in music. Though at times, College discipline proved irksome to him, he duly took his degree, that of B.A. in 1629 and that

* "Life of Thomas Fuller," by M. Fuller, pp. 184, 511, 383

* On the 1st floor of the left corner of the first court.

of M.A. in 1632. He had already as an undergraduate written some Latin poems, and the "Ode on the Nativity" dates also from this period. Passing from Cambridge to residence at Horton, he gave to the world "L'Allegro" and "Il Penseroso" and "Comus": in memory of Edward King, who, as Fellow of Christ's, had been Milton's friend, and who was drowned on a voyage to Ireland, he contributed "Lycidas." His fame was now widespread: for a few months he travelled on the Continent, where he met Grotius and Galileo, and then returned, not for a time to write poetry, but to take part in the political disturbance which was so deeply moving England and to publish several prose works that were strong in their support of the Puritan doctrines which he had espoused, and into which he threw himself with such vigour. The blindness that threatened was now becoming acute, but despite the domestic trouble and the civil anxieties which are matters of common knowledge, his great epic "Paradise Lost" was published in 1667. By it he at once placed himself in the foremost ranks of scholarly English poets, and he enriched the world of poetry consecrated to the service of Christianity with a production at once grand and noble and enduring. He was buried in the Church of S. Giles', Cripplegate. The famous mulberry tree at Christ's is said to have been planted by him, and the MS. of "Comus" and "Lycidas" in the poet's handwriting, much interlined, still is preserved in the Library of Trinity College.

Thomas
3rd Lord
Fairfax
(1612-1671)
S. John's
1626.

In 1626, Thomas Fairfax was at S. John's. His Cambridge training helped on his literary tastes and throughout his active life he continued to write. On the outbreak of the civil war he joined the Parliamentary forces: he became one of their most prominent Generals, and was engaged in the battles of Marston Moor and Naseby. His attachment to Cromwell suffered some diminution as time went on, and he helped to bring about the restoration of Charles. In all he did, he shewed himself to be a man of honour and a courteous and refined gentleman. The motto of his family, aptly chosen, was "Fare . . . fac" "Say . . . do."

Benjamin
Whichcote
(1609-1683)
Emm. 1626
King's 1644.

Benjamin Whichcote, the Fellow of Emmanuel, was one who largely impressed those with whom he came in contact. He, to some extent, prepared the way for the teaching of the Cambridge Platonists. Convinced of the unity of natural and revealed truth he taught that Scripture was and must be in accord with reason; and appealed to the power of the Christian life as a most important evidence of the truth of the religion of Christ. He ranks rather as a thinker than a writer, and has left a name for much kindness of heart and integrity of life. He was the contemporary of Milton and Jeremy Taylor, of Barrow and Ray, and is allowed to have largely inspired Smith, More, Cudworth, and Tillotson. He succeeded, as Provost of King's, one who had been displaced for political reasons, and, in his turn, was himself ejected from that post.

In his short life, John Harvard, who died at the age of 31, contrived to achieve results of the greatest moment. Born of poor parentage in Southwark, and baptised in S. Mary Overy, now Southwark Cathedral, he came to Emmanuel in 1627, while Milton was at Christ's, and obtained his degree. Ten years later, he emigrated to New England, and becoming a freeman of Charlestown, engaged in earnest preaching. He was possessed, by marriage, of considerable wealth, and formed the project of turning that wealth to lofty use by founding a University, and thus helping others to enjoy that learning which he had found so valuable in the old country. At his death half his fortune, together with his library, went to form the nucleus of what is now Harvard University—and Cambridge in England rejoices at the prosperity of the new Cambridge in Massachusetts, and remembers with pride the name of Harvard, who was one of her sons, and by whose effort the University of Harvard was founded, which numbers among its roll of "worthies" the names of Emerson, Longfellow, Motley, Lowell, Phillips Brooks, Oliver Wendell Holmes and Roosevelt. The connexion between Cambridge and Harvard has frequently been emphasized. A boat race was rowed in 1906 between crews from both Universities, and a visit was paid next day by the Harvard crew to Emmanuel College. In 1907 a chapel in Southwark Cathedral was restored in memory of Harvard, and adorned with a stained window.

John
Harvard
(1607-1638)
Emm. 1627.

Jeremy Taylor Jeremy Taylor, who was bred and born at (1613-1667) Cambridge of humble parentage, and one of Gon. & Caius the earlier pupils at the school then recently founded in the town by Dr. Perse, is remembered not only as a great and pious Churchman, but as one of the finest of English prose writers. Receiving his training at Gonville and Caius, he rose to be Fellow, and had for his contemporaries Milton, George Herbert, Fuller, and Crashaw. Early in life, Taylor attracted notice as a rising preacher. Laud did not fail to recognise his merits, and elected him to preach at S. Paul's, where Donne's memory was still in high renown. All Souls' College, Oxford, made him one of their Fellows, and by the patronage of King Charles and of Juxon, he received the living of Uppingham. Thence he betook himself to an estate in Wales known as the Golden Grove, and applied himself assiduously to writing. "The Liberty of Prophesying," "The Great Exemplar," "Holy Living and Dying," "The Golden Grove" and the less known but valuable work, "Clerus Domini," came from his pen. The times were troubled, and Taylor was for a time imprisoned: for the full churchmanship which possessed him was far from being acceptable to those in authority. Eventually he went to Ireland, where he published his great work, "Ductor Dubitantium"; and was shortly after made Bishop of Down and Connor. In his diocese he was but coldly received: the adherents of the Roman faith would not, and the Presby-

terians could not, acknowledge him: but notwithstanding these trials he energetically set to work to uphold Church principles and faith. In London, his preaching was greatly admired, as Evelyn testifies, and by a large body of educated Churchmen his ministrations were eagerly sought. As a writer he was held in great renown, and there are those who group him with Shakespeare, Bacon, and Milton. Thoroughly versed in the classics, and revelling in quotation and wealth of illustration, he wrote much that will always be admired for its simple beauty and charm of style. The divine who preached his funeral sermon spake truly, even if in over adulation, when he described him as having "devotion enough for a cloister, learning enough for a University, and wit enough for a college of virtuosi."*

The Caroline divines never despaired of the future of the Church of England. In their minds there was a clear understanding as to what she had parted with during the unsettled period of the Reformation, and what she had retained. In their view, the Church freed from Roman accretions, and judiciously saved from foreign Protestant novelties, seemed to have a great future before her in the carefully adjusted fulness of her Catholic heritage, and their optimism has not been misplaced. One of those who proved a tower of strength to her cause was Gunning, who coming from the King's School, Canterbury, became Fellow of Clare, and was

Peter
Gunning
(1614-1684)
Clare c. 1629
Corp. Chr.
1660.
S. John's
1661.

* "Jeremy Taylor," Edmund Gosse, p. 210.

eventually Bishop of Ely. His strong royalist views caused him to be deprived of his Fellowship, as well as of the Vicarage of S. Mary-the-Less in the town. The royal cause might be unpopular, but Gunning was not the man to flinch: he preached before the Court and proved such an attraction at the Chapel of Exeter House in the Strand, that even Cromwell was obliged to leave him unmolested. The Chapel became a royalist centre, and when the tide turned, Gunning quickly rose to power—first as Master of Corpus and Margaret Professor, shortly after as Master of S. John's and Regius Professor, and then as Bishop of Chichester, a See which he soon left for Ely—where he proved a strong prelate and conscientious worker. Fair-minded and noted for his holiness of life, he gained the respect of Evelyn, and nearly all the great men of his day, and is credited with writing the prayer "For all sorts and conditions of men."

**Richard
Crashaw**
(c. 1613-1649)
Pemb. 1631.

Richard Crashaw, the contemporary of Jeremy Taylor, Milton, George Herbert, Thomas Fuller and Henry More, received his education at Pembroke, after being at Charterhouse. He became Fellow of Peterhouse, but was expelled owing to his refusal to subscribe the Solemn League and Covenant, and eventually he joined the Roman Church. He was the friend of Abraham Cowley and of Nicholas Ferrar, whom he used to visit at Little Gidding. The poems which he wrote possess considerable merit, and both Milton and Pope admired his work.

CELEBRATED CAMBRIDGE MEN.

Henry More, who after a training at Eton, entered Christ's just at the time when Milton left, is remembered as a philosopher, and as one of the greatest of the band of Cambridge Platonists. A Fellowship was bestowed upon him, and in this position he passed a happy life, and refused the many high posts which he was urged to accept. Refined in taste and averse to controversy, he yet boldly defended the Church to which he belonged. Loving solitude and strongly inclined to mysticism, he was a man of common sense and exercised considerable influence. His writings, and especially his "Divine Dialogues," attained to great popularity and were widely read by those who revolted from the dogmatism of Geneva, but admired the full glory of the practical Christian life. He was buried in the Chapel of his College.

Henry More
(1614-1687)
Christ's 1631.

Pearson's "Exposition of the Creed" is a widely-known work, and if a proof of the author's great learning were needed, it would be found in the fact that these weighty essays on the great Christian truths were originally sermons preached at a city church. Coming from Eton to Queens', and then in the following year becoming scholar of King's, and in due course Fellow, he subsequently held the posts of Master of Jesus, Margaret Professor, and finally Master of Trinity. The son of a country clergyman, and born in the same year as Jeremy Taylor, he had throughout the whole of his life a great love of work, and the knowledge he acquired was

John Pearson
(1613-1686)
Queens' 1631
King's 1632
Jesus 1660
Trinity 1662.

wide. He was the pure theologian rather than the preacher: accepting certain truths as of authority, he proceeded to build up by logical inference, a system of teaching which embraced all spiritual facts. With the precision of Euclid he, in his particular science of theology, postulated, argued, and drew conclusions, never hesitating to speak with firmness as a master of his subject. He built on no narrow or restricted foundation: recognising the importance of Creeds and Fathers, as well as that of Scripture, he took a wide view of the truth. "Have done," he once advised, "with the morbid restlessness of the present day: shun all attempts at novelty: enquire what was from the beginning, consult the sources, have recourse to antiquity, go back to the Fathers, look to the Primitive Church."* It was teaching such as this which made his work so powerful. Grave, calm, and cautious, he went on his way, and as Bishop of Chester, was a great support to the Church. His "Vindication of the Ignatian Epistles" was a most able production, and all that he wrote was good. Bentley, in a charming phrase, spoke of "Pearson, the dust of whose writings is gold."

Ralph
Cudworth
(1617-1688)
Emm. 1632
Clare 1645
Chr. 1654.

Ralph Cudworth, whose father had been Vicar of S. Andrew's in the town, has left a name as philosopher, and leader of the Cambridge Platonists. Elected at first Fellow and Tutor of Emmanuel, he passed on to be Master of Clare, Regius Professor of Hebrew, and subsequently

* Works—Edited by Churton, ii. 6.

Master of Christ's. His great learning caused some heaviness in his writings, but his work "The True Intellectual System of the Universe" was an effort of great power. All along he was the stout opponent of Hobbes, and upheld a reasonable Christian faith: all that he wrote told strongly against Fatalism and advanced Calvinism, and he takes high place among the roll of learned English divines. He was buried in Christ's Chapel by the side of Henry More.

Jeremiah Horrocks, who during a short life gave evidence of the highest ability, striving all the while against adverse circumstances, came to Emmanuel as Sizar in 1632, but took no degree. Had he lived it is certain that he would have reached eminence in astronomy, and his account of the Transit of Venus across the Sun, which he watched between the enforced Sunday services which claimed his attention, gives evidence of the great capacity he had. With little but his own enthusiasm to help him, in his short life of 23 years, he impressed those who knew him as almost the equal of Kepler, and his special gifts were commemorated on a tablet in Westminster Abbey, which testifies to Dean Stanley's care to note, and desire to recognise, the greatness of an almost unknown genius.

Jeremiah
Horrocks

(c. 1617-1641)
Emm. 1632.

John Wallis, another great mathematician, came from Felsted to Emmanuel in the same year as Horrocks, whose works he was subsequently to edit. He knew Pepys, and becoming Fellow of Queens', assisted in the formation

John Wallis
(1616-1703)
Emm. 1632.

of the Royal Society, and then was appointed by Cromwell to be Savilian Professor of Geometry in the University of Oxford. His reputation was great and his memory phenomenal, and he ranks as one of the ablest English mathematicians prior to Newton, who had great regard for his work. He is buried in S. Mary's Church, Oxford.

Seth Ward
(1617-1689)
Sid. Sussex
1632.

Seth Ward, mathematician, and Bishop subsequently of Exeter and of Salisbury, was Fellow of Sidney. The contemporary of Cosin and the friend of Samuel Ward, and of Oughtred, he took part, with Gunning and Barrow, in their opposition to the Solemn League and Covenant; Deprived of his Fellowship in consequence, he withdrew to Oxford, and became there Savilian Professor of Astronomy and President of Trinity. The work that he did as a mathematical writer was regarded very favourably, and he helped in the founding of the Royal Society. He possessed many social gifts, and was throughout his career admired as a manly, good-hearted prelate.

**Nathaniel
Culverwell**
(c. 1616-1651)
Emm. 1633.

Another who belonged to the body of Cambridge Platonists, was Nathaniel Culverwell, the Fellow of Emmanuel. He was in intimate friendship with Cudworth, Whichcote, and John Smith, all of whom were Emmanuel men, and his writings were among the most important published by his school. He was recognised as an accomplished scholar, and his most renowned book was "Discourse of the Light of Nature."

The family of Marvell had been connected with the neighbourhood of Cambridge before Andrew Marvell came up to Trinity at the early age of 13. As a resident here, he made the acquaintance of Milton, to whom in subsequent years he became assistant. Later in life, he also enjoyed the friendship of Cromwell, Fairfax, and Dryden. His name is remembered as a writer of prose, poetry, and satire. Probably he shone most in prose; his poetry also possessed merit and clearly bore the impress of the school in which Milton excelled. In 1659, he entered the Commons as Member for Hull, where his father had been clergyman, and worked for "Liberty," but his speeches were few. He lies buried in S. Giles'-in-the-Fields.

**Andrew
Marvell**
(1621-1678)
Trin. 1633.

Alike by pen and paint brush, the committal of the Seven Bishops to the Tower has been made known, and the event has fastened on the mind of the nation. Sancroft, who as Archbishop of Canterbury, figured largely in the matter, had come in early days from school at Bury St. Edmund's to Emmanuel, where his uncle was Master. He was elected Fellow, and after being Chaplain to Cosin became Master himself. England owes a debt to him, for it fell to his lot as Dean of S. Paul's, to arrange, in company with Wren, for the building of the new S. Paul's, which the recent fire had rendered a necessity. Raised, after his successful effort, to be Archbishop, he found difficult work awaiting him. He attended Charles on his

**William
Sancroft**
(1617-1693)
Emm. 1633.

death-bed and crowned King James: everywhere under his fostering care the cause of learning advanced, but in due course a stand had to be made against the Romanising tendencies of James. Stout churchman as Sancroft was, and endowed with great activity, he had not the slightest intention, if he could help it, of ever again allowing England to be brought under the heel of Rome. Courageously and manfully, he withstood the King's attempt to restore the Papal power, and passed with his six suffragans to imprisonment in the Tower, where he, most of all his brethren, displayed fortitude. Their release was hailed with joy by the populace. Soon after came the flight of James and the landing of William. Further troubles awaited the Archbishop, for deeming James even in exile to be his rightful sovereign, he found himself unable to take the oath to William. Deprived by the new monarch, who put Tillotson in his place, he clung for a time to Lambeth, and when finally he was ousted, still claimed to be Archbishop, and refused to recognise what had been done.

John Hutchinson (1615-1664)
 Pet. c. 1635. John Hutchinson, the Puritan, who came to Peterhouse about 1635, figured largely in later years during all the troubles through which the nation passed. Adhering to the Parliamentary party, he became Governor of Nottingham, and defended the Castle there with great ability during the siege. As one of the commissioners for the trial of the King, he, with difficulty,

brought himself to sign the warrant for the royal execution, and soon after withdrew from the anti-royalist side and retired from public life. His wife, Lucy, wrote the well-known "Memoirs."

John Smith, another of the Cambridge Platonists, entered Emmanuel under Whichcote, and later became Fellow of Queens'. He wrote well, and his "Select Discourses" were widely appreciated. Of high aspiration and markedly religious character, he was much beloved during his short life.

John Smith
(1618-1652)
Emm. 1636
Queens' 1644

The poetic gifts of Abraham Cowley were manifest at an early age, and some plays of his were acted before the members of the University while he was in residence. He became Fellow of Trinity, but was ejected at the outbreak of the Civil War, owing to his royalist tendencies. He was highly thought of by his contemporaries, and yet can hardly be regarded as a great writer. His "Davideis," much of which was written at Cambridge, the "Pindarique Odes," and some writings in prose, are his chief works. He possessed the friendship of Dryden and Evelyn, and is buried in Westminster Abbey by the side of Chaucer and Spenser.

**Abraham
Cowley**
(1618-1667)
Trin. 1637.

Thomas Wharton was placed at Pembroke in 1638. Becoming Fellow of the Royal College of Physicians in 1650, he was some nine years later appointed Physician of S. Thomas' Hospital. He gained great renown as an anatomist, and

**Thomas
Wharton**
(1614-1673)
Pemb. 1638.

his name is remembered in medical science now. He was a friend of Oughtred and Isaac Walton, and was one of the few doctors who remained in London right through the plague.

**Sir Francis
Pemberton**
(1625-1697)
Emm. 1640.

The village of Trumpington is known to all Cambridge men. Within its walls, and around it lie buried several well-known men. One of those buried there is Sir Francis Pemberton, who passed an eventful life in the legal world. He was at school at S. Albans, came to Emmanuel in 1640, and then read for the Bar. A considerable difference arose later on between him and the House of Commons as to his practising at the Bar of the House of Lords. He was appointed Lord Chief Justice of the King's Bench in 1681, but trouble ensued and he was removed from that post and also from the Privy Council. Two noteworthy cases came before him. The University consulted him as to the legality of admitting to the degree of M.A. the Benedictine monk, Alban Francis, and he was called upon to defend the seven Bishops against the charge of disobeying the injunctions of James II. Pemberton was eventually tried for the causes which had brought him into notoriety, and was imprisoned 1689.

Isaac Barrow
(1630-1677)
Trin. 1643.

Isaac Barrow, the man of brief but most brilliant career, was educated at Charterhouse, where he gained the reputation of being a troublesome boy, and later on passed to Felsted and Trinity. He was soon made Fellow, and his attainments became widely known. At the restoration, he

was appointed Professor of Greek, and almost immediately afterwards Lucasian Professor of Mathematics, a fact which is sufficient evidence of his great ability. Some six years passed, and on conscientious grounds he decided to devote himself entirely to theological work, and Isaac Newton, for whom Barrow had the greatest admiration, succeeded him in the Lucasian chair. Later on King Charles appointed him to the Mastership of Trinity, saying he had chosen the best scholar in England for the post. Barrow refused to take advantage of the permission to marry, and devoted himself to ardent study; he became noted as a great scholar and philosopher, and as a scientist second only to Newton. His sermons were efforts of enormous brain power, and the King in this respect described him as "an unfair preacher, because he exhausted every topic, and left no room for anything new to be said by anyone who came after him." His sermons were also allowed to be of inordinate length, lasting in some cases for over three hours, and the authorities of Westminster Abbey, so the story goes, were once so wearied by his prolixity that they caused the organ to drown his utterance. His printed sermons, however, are still regarded as masterpieces, and his "Treatise on the Pope's Supremacy" is looked on as a brilliant piece of controversial work. He died while on a visit to Westminster, and is buried in the south transept of the Abbey.

John Ray (1627-1705) S. Cath. 1644 Trin. 1646. S. Catharine's for a time gave a home to John Ray. He was the son of a Braintree blacksmith, and later became Fellow of Trinity at the same time as Isaac Barrow, who much admired him. His learning on many subjects was wide, and he proved himself a most capable and scientific botanist. He formed a great friendship with Francis Willughby, his junior by some eight years, but of the same college, and these two men together carried on most important and detailed investigations, both at home and abroad, Ray devoting his attention to plants, and Willughby to animals. Modern knowledge is greatly indebted to them for the observations they made, and both Cuvier and Gilbert White, of Selborne, praised the work they did.

Sir William Temple (1628-1699) Emm. 1644. William Temple, who entered Emmanuel in 1644 as a pupil of Ralph Cudworth, passed on to be instrumental in various important diplomatic undertakings, especially during the reign of William and Mary. After a while he retired into private life, and spent his time in miscellaneous writing, the style of which possesses some attraction: his works received varied appreciation from Swift, Chesterfield, Samuel Johnson, and Charles Lamb. He is buried in Westminster Abbey.

John Peachell (1630-1690) Magd. 1645. It fell to the lot of Peachell, the Master of Magdalene, to be Vice-Chancellor of the University when James II. demanded that the degree of M.A. should be granted to the Benedictine

monk, Alban Francis, a man of meagre attainments, and unprepared to take the necessary oaths. As the authorities refused at the bidding of the King to relax their rule, trouble ensued and Peachell was duly summoned before the Lords Commissioners in London, who gave judgment against Peachell and further deprived him of his mastership and deposed him from being Vice-Chancellor. He was, however, later on, restored to his mastership, but left no good record behind him. He lies buried in Magdalene Chapel.

John Spencer, who was Scholar, Fellow, and subsequently Master of Corpus Christi, was one of those valuable workers whose efforts have thrown light on the distant past. It is difficult to realise the enormous labour which Spencer must have undertaken in his effort to trace the connexion between Jewish rites and the religious ceremonies of other ancient empires. His great work, "De Legibus Hebræorum," remains a monument of his toil. He was a great benefactor to his College, and lies buried in the Chapel.

John Spencer
(1630-1693)
Corp. Chr.
1645.

The teaching of the Cambridge Platonists had considerable influence on John Tillotson, who came to Clare while Cudworth was Master, and in due course was appointed Fellow. He married a niece of Cromwell. An excellent preacher he certainly was, and in a way he was popular: his appreciation of the appeal to reason in matters of religion gained him many admirers,

John Tillotson
(1630-1694)
Clare 1647.

but the high office which was, against his will, forced upon him, would more fitly have been held by one who had a greater appreciation of the mind of the English Church. As successor in the Primacy to the deprived Sancroft, he was bound to be disliked, and the opposition hurt his inmost soul: despite his holiness, he was hardly a success as Archbishop.

**Edward
Stillington**
(1635-1699)
S. John's
1649.

Stillington, the Fellow of S. John's, upheld the well approved Anglican principles of Andrewes, and rose to be Dean of S. Paul's and Bishop of Worcester. Thoroughly capable, of handsome mien, and an excellent preacher, he proved successful in all he undertook, and gained wide respect. Bentley was his Chaplain, and Pepys and Burnet both admired him. His desire was to promote peace, and for this purpose he wrote the "Irenicum." His "Origines Sacrae" was an attempt to prove the trustworthiness of the Scriptures, and he also entered into a metaphysical discussion with Locke, and published many controversial works. His hold upon the Church was very great, and his reputation for mental power was so widespread, that many would gladly have seen him raised to the Primacy instead of Tenison.

John Dryden
(1631-1700)
Trin. 1650.

John Dryden, who had been at Westminster under Busby, who flogged him with energy, came to Trinity as scholar in 1650. He formed a close friendship with Pepys. His circumstances in early life were not affluent and he had to gain his living by the constant writing of drama:

He seems to have been at his best in tragedy: his comedies, unfortunately, are largely spoilt by wilful coarseness, of which, however, he had the grace to be ashamed. Later in life he published the poetical satire, "Absalom and Achitophel": he himself shortly afterwards embraced the Roman faith, and "The Hind and the Panther" quickly followed. His prose writing is said to have been influenced by Tillotson, and among his other works were translations of Virgil and Juvenal. He can hardly be called supremely great, although he had a distinct power of writing the English heroic couplet, and his versification was often extremely dignified.

Save in very special cases, he is a wise man **Samuel Pepys** who burns his diary before his death. State- (1633-1703)
ments and remarks jotted down, often with little Trin. H. 1650
thought and for purely private purposes, appear Magd. 1652.
garish and ill-judged when scanned by the public eye. And yet the world would have been poorer without the well known diary of Pepys. Interesting it must ever be as a wonderful record of men and things, intensely clever in its detailed description of the life and manners of the time, valuable, to a degree, in its estimate of much that took place: and yet the inherent danger of publishing a diary is evident even here. Pepys had been connected with Cottenham, and also with S. Paul's School in London. Later on, after being for a time at Trinity Hall, he became scholar of Magdalene. To the latter College he

left his valuable library, which, housed in a special building and remaining to the present day almost exactly as he left it, is one of the treasures of the Society. Marrying early, Pepys obtained the post of Clerk of the King's ships, and in this naval environment, with every opportunity for acquiring vast information, he continued for ten years to compile his "Diary" in a manner all his own. He subsequently became Secretary of the Admiralty, and entered the House of Commons. He was friends with Newton, Evelyn, Hans Sloane, and Christopher Wren, and knew all the interesting characters of his day. Dying at the age of 70, he was buried in S. Olave's, Hart Street, in the City.

**William
Beveridge**
(1637-1708)
S. John's
1653.

William Beveridge, who entered S. John's as Sizar in 1653, is remembered for his writings and his staunch English churchmanship. He was gifted with a power of research, and yet can hardly be deemed a great scholar. He began by being an eager student of Oriental languages, and shortly published "*Institutiones Chronologicae*" and a large collection of Apostolic Canons and Decrees of the Greek Church. On the vacancy in the See of Bath and Wells, owing to the deprivation of Thomas Ken he was offered the Bishopric, but refused it on conscientious grounds. Later on he became Bishop of S. Asaph. He was the author of "*Private Thoughts on Religion*," and his piety and holiness of life were universally recognised.

CELEBRATED CAMBRIDGE MEN.

Thomas Tenison, who was born near Cambridge, became in due course, Fellow of Corpus. For a time he was Vicar of S. Andrews in the town, and an excellent parish priest he proved. In such work he was very capable, and Evelyn admired his preaching power, but his elevation to the Bishopric of Lincoln was apparently a failure, and his removal to Canterbury in succession to Tillotson, was again of doubtful expediency. Tenison attended Queen Mary on her death-bed and crowned Queen Anne and George I.: but in the Church he was unpopular. He helped on the newly-founded body for the Propagation of the Gospel and other Societies: but while there was much that was good in him; he can hardly be described as brilliant.

Thomas
Tenison
(1626-1715)
Corp. Chr.
1653.

In the same year Francis Willughby came to Trinity. He is remembered as the scientist who had a great capacity and love for experimental work, and whose life was closely bound up with that of John Ray, whom he so greatly admired. With much knowledge of animal life, he helped to make natural science at once methodical and accurate. He died at the early age of 37, and a bust of him exists in the library of Trinity College.

Francis
Willughby
(1635-1672)
Trinity 1653.

The name of Thomas Shadwell was placed on the boards of Gonville and Caius College in 1656. He set himself to follow in the wake of Ben Jonson as a writer of comedy, but his plays are somewhat coarse and not of the highest merit. He had some disagreement with Dryden,

Thomas
Shadwell
(c. 1642-1692)
Gon. & Caius
1656.

who, in reply, alluded to Shadwell in "Mac Flecknoe" in no very pleasant terms, and threw ridicule upon his poetry. It was Shadwell, however, who was chosen to succeed Dryden in the Laureateship.

Joshua Basset The troubled state of the times was notified
(c. 1641-1720) to the world in the appointment of Joshua Basset
Gon. & Caius to be Master of Sidney Sussex in 1686. He
1657 had been Sizar of Gonville and Caius in 1657,
Sid. Sussex and subsequently Fellow, and was pushed into
1686. the Mastership by James II. as likely to be a
pliant tool in the royal hands. Basset quickly
declared himself a Papist, and he is said to have
had Mass according to the Roman rite publicly
celebrated within the College walls, and to have
so altered the statutes as to admit of members
of the Roman faith belonging to the College.
His relations with the Fellows were far from
friendly, and the record he left behind can hardly
be ranked as high.

Sir Isaac Galileo died 1642: in the same year the world
Newton was made richer by the birth of Isaac Newton,
(1642-1727) one of the greatest of natural philosophers.
Trinity 1661. Entering at Trinity he became Fellow, and was
quickly engaged in advanced mathematical study,
and brought out a work on light and optics.
The fact of gravitation attracted his attention, and
he rendered important service in explanation
of the planetary system. He illumined every
subject on which he wrote, and his treatment
even of the most abstruse questions was always
lucid and able to be understood. To his lofty

intellect was joined a profound belief in the value of religion, and the nobility of his character was recognised by all. He succeeded Barrow in the Lucasian chair, and the two men had a strong admiration for each other. Newton became F.R.S. in 1672, and some fifteen years later gave to the world his great work the "Principia." At a still later date he became M.P. for the University, and was also President of the Royal Society. Some two centuries passed, and oddly enough exactly the same honours were held by Sir George Gabriel Stokes as had been conferred upon Sir Isaac Newton. He numbered among his friends all the great men of the day, Locke, Bentley, Whiston, Leibnitz, and Roger Cotes. Though he was not over strong, he lived to the age of 85: his body lay in state in the Jerusalem Chamber at Westminster, and he was subsequently buried in the Abbey: Bishop Burnet, on hearing of his death, described him as "the whitest soul I ever knew." The monument to him in the Abbey bears this inscription: "*Sibi gratulentur mortales tale tantumque extitisse Humani Generis Decus*": while below his statue, by Roubiliac, in the Chapel of Trinity, is inscribed the verse "Newton, qui genus humanum ingenio superavit." Pope added his tribute to the respect which was so markedly held for the great mathematician:

Nature, and Nature's laws lay hid in night,
 God said "Let Newton be," and all was light.

The remark which, late in life, Newton made—the outpouring of a reverent and humble mind—is well-known. “I do not know,” he said, “what I may appear to the world, but to myself I seem to have been only like a boy playing on the sea shore and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me.”

John Strype (1643-1737)
Jesus 1662.
S. Cath. 1663

Those who gather together facts often prove to have done inestimable service to succeeding generations, and though they may not themselves have been supremely great, their names survive owing to the importance of their work. This is true of John Strype, who, after being at S. Paul's School, became a member first of Jesus College and then of S. Catharine's. During his life anything that was connected with ecclesiastical history attracted him, and he gathered together material of great value. “Ecclesiastical Memorials,” “Annals of the Reformation,” “Lives of some of the Archbishops of Canterbury,” are among his chief works.

Jeremy Collier
(1650-1726)
Gon. & Caius
1669.

Collier, the non-juror, was trained at Gonville and Caius. His extremely strong views as a clergyman brought him into notoriety, and after suffering imprisonment for a time, he caused a great stir by giving absolution on the scaffold to two men who had attempted the life of the King. Deep questions were raised by his action: he himself maintained that as a priest of

the Church of England, he was bound to act as he had done, but several of the Bishops went against him. Later in life he wielded his pen in a vigorous onslaught against the stage. Dryden and other play writers met with his stern denunciation, and he did his best to effect a reform. Public opinion was to some extent with him, and admitted the truth of much that he said. He continued to minister to a non-juring congregation, and was afterwards promoted.

In the person of Thomas Baker, S. John's College found one of her most faithful sons: he was duly placed upon the roll of Fellows but, owing to the fact that he was a non-juror, he was, after holding office for 36 years, ejected. Matthew Prior, John Strype, and Burnet, whose "History of the Reformation" he criticized, were among his friends. In the antiquarian studies to which he so assiduously devoted himself, he found full scope for his special gifts. An enormous amount of detail was gathered together with a view to the publication of a history of the University: the MS. copy remains, a most useful work full of valuable information and consisting of forty-two volumes, of which about half are in the British Museum and half in the University Library. To Baker, also, we owe a debt of gratitude for the writing of his "History of S. John's College," a model of what a College history should be, and a work to which all sub-

Thomas Baker
(1656-1740)
S. John's
1672.

**Richard
Bentley**
(1662-1742)
S. John's
1676
Trinity 1700.

sequent historians of the Society have been greatly indebted. His memory is held in the highest honour, and his body rests in the consecrated ground on which the old Chapel stood.

Richard Bentley, of Yorkshire birth, who matriculated as an orphan lad in 1676, became the great Master of Trinity. A Fellowship at S. John's was never bestowed upon him, but he gained the favourable notice of Dr. Stillingfleet by his great learning, evinced very early in life. He had already formed a "Hexapla" on a plan of his own, with the words of the Hebrew Bible set against parallel renderings from other ancient versions. By this work he was quickly recognised as a great authority on questions of Biblical criticism, a study in which he specially excelled. The publication of his "Dissertation on the Letters of Phalaris," proved him to be a master of argument, and the way in which he overthrew the hitherto accepted date of the "Letters," was the starting point for that method of criticism which has since made such strides. His tenure of the Mastership of Trinity was extremely memorable: his powerful mind caused him to be embroiled in constant troubles, and College disquiet was in consequence largely prevalent. Relations with the other officers of the College became strained, and an appeal was made to the Bishop of Ely. The Bishop decided that Bentley must be removed from office, but the decision proved

valueless owing to the death of the Bishop, followed shortly after by the death of Queen Anne. Bentley remained in office, and matters became still further involved: the Fellows apparently regarded his rule as despotic, and as a result he was, by order of the University, deprived of his degrees for infringing the statutes. The degrees were subsequently restored, and peace reigned for a period: only for a period, however, for the Master was shortly once more summoned before the authorities, and sentenced to deprivation from the Mastership. Once again a deadlock ensued: and Bentley died as Master of Trinity. Notwithstanding these troubles, Bentley ranks as one who greatly raised the learning of his College and University, and as one who towers above most of his contemporaries in extreme brilliancy of talent. Among his friends were Evelyn, Wren, Locke, Newton, and Roger Cotes. He lies buried in Trinity Chapel on the north side of the altar.

The early death at the age of 31 of Henry Wharton, who had been scholar of Gonville and Caius, was deeply deplored as a loss to letters. In him was great versatility of knowledge and extensive learning, and his compilation of the "Anglia Sacra" or Lives of the English Bishops down to the year 1540, received due appreciation from Stubbs, who in later years wrote on similar lines. He had at Cambridge been the favourite pupil of Isaac

Henry
Wharton
(1664-1695)
Gon. & Caius
1679.

Newton, and a great friend in after years of Tenison and Sancroft: he was buried with much ceremony in Westminster Abbey.

Matthew
Prior
(1664-1721)
S. John's
c. 1682.

The Westminster boy, Matthew Prior, who had been trained under Busby, found a home at S. John's. At an early age he took to the writing of poetry: this was continued through life, though he also travelled for diplomatic purposes, and was Member of Parliament. He replied to Dryden's work, "The Hind and the Panther." His writing is pleasing and agreeable, though not on a large scale, and his lyrics and small pieces have a decided grace of versification. He lies buried at the feet of Spenser, in accordance with his own desire.

William
Whiston
(1667-1752)
Clare 1686.

One who did well and yet might have done much better, was William Whiston, the Fellow of Clare. Of good mathematical talent and great learning, yet of eccentric belief, he succeeded Newton in the Lucasian chair, and was intimate with Wren, Bentley, Roger Cotes, Tillotson, and Samuel Clarke. Turning his attention to theological studies, he inclined strongly to Arian views, but had the honesty to say so, and formally abjured belief in the Holy Trinity, for which he was expelled from the University and deprived of his Professorship. Finding his position in the Church of England untenable, he published a Liturgy of strong Arian tendency, and finally took the straightforward step of leaving a communion with which his views were so thoroughly at

variance. He continued to write, and is remembered for his "Translation of Josephus."

Samuel Clarke, who attained considerable notoriety in Europe as a metaphysician, came to Gonville and Caius in 1691. From the first, he moved in the highest intellectual society of the University, and was intimate with Hoadly, Bentley, Newton, Whiston, Sherlock, Butler, and Berkeley. His famous work, "A Discourse concerning the Being and Attributes of God," gained him a great reputation as a philosopher, and in it he taught that the truth underlying moral precepts is no less certain than the truth underlying mathematical facts. It was, however, around another of his books, "The Scripture Doctrine of the Trinity," that controversy arose. He had been suspected of holding Arian views, and the book proved that the charge was well founded. Waterland stoutly opposed him in masterly style, and after much disturbance, Clarke, though still unconvinced as a clergyman, withdrew from the controversy. While his views were opposed to those of the Church, and in consequence, he was kept from high preferment, he is remembered as a most able man and of great piety of life.

Samuel Clarke
(1675-1729)
Gon. & Caius
1691.

People are now-a-days sometimes distressed by the bitterness with which religious questions are discussed: they imagine that such troubles are peculiarly the fault of our own day, but they make a great mistake. At the opening

Benjamin Hoadly
(1676-1761)
S. Cath.
1691.

of the 18th century matters were in a very unsettled state, and it seemed very doubtful whether the Church would survive the general indifference which prevailed. Whiston and Samuel Clarke had led the way and had openly defended the propagation of Arian views, and Benjamin Hoadly, the Fellow of S. Catharine's, who had been appointed to the See of Bangor, seemed willing not only to doubt in the full Divinity of Our Lord, but to have little belief in orthodoxy at all, and to be ready to countenance almost any view of Church Government and of Christianity, provided only that sincerity of life should be preached. His administration of the diocese was notoriously slack, even for those careless days, and the violence of a sermon which he preached before the King, and in which he uttered extremely broad views, brought down upon him the censure of Convocation. The Government replied by proroguing Convocation. This action proved to be a great blow to the Church, and for more than 130 years Convocation never met: the voice of the Church in her corporate capacity was silenced, and harm was effected of which the results are to be seen at the present day. Hoadly continued to maintain his latitudinarian principles: Thomas Sherlock and William Law eagerly opposed him, and on what is known as the Bangorian controversy, an enormous number of pamphlets were written. Hoadly, in after years, was promoted to other Bishoprics:

though an able controversialist, as a Bishop of the Church of England he was a great failure,

Thomas Sherlock, the Eton friend of Robert Walpole, was a contemporary of Hoadly at S. Catharine's, and even in those early days the two were opposed. Sherlock also entered into a contest with Bentley. He rose to be Fellow and Master of his College, and Vice-Chancellor of the University, and after a few years, was appointed Bishop, first of Bangor, then of Salisbury, and still later of London. Report speaks well of his tenure of office, both in the University and elsewhere. With statesmanlike views and a keen mind, he became very popular: and courageously but firmly upheld the Church position against Hoadly in the Bangorian controversy, and also did great service by his opposition to the Deist teaching. His writings gained a wide acceptance, though to some extent they met with the animadversion of William Law, and he is remembered as a capable Bishop.

**Thomas
Sherlock**
(1678-1761)
S. Cath.
1693.

Sir Robert Walpole hardly ranks as one of the greatest of England's Prime Ministers, and yet for upwards of twenty years he held full sway. Trained at Eton and King's, he afterwards entered Parliament and passed to high position. A charge of official corruption caused him for a time to be put in the Tower, but on the Accession of George I. he became Chancellor of the Exchequer and First Lord of the Treasury. The South Sea scheme trouble came in his time, and he managed that difficulty fairly

**Sir Robert
Walpole**
(1676-1745)
King's 1696

well. He was possessed of good business habits and his conduct of the Commons was thoroughly successful. He was always the man of peace, and when this, owing to foreign complications, was no longer possible, his rule came to an end. Amid considerable unpopularity which was apparently connected with renewed charges of corruption made against him, he accepted the Earldom of Orford, and ceased to take part in public affairs.

John Addenbrooke (1680-1719)
S. Cath. 1698

Medical students at the University are familiar with the name of Addenbrooke. Matriculating at S. Catharine's he became Fellow, and took up the career of a physician. Dying at an early age, by his will he left money for the well-known Hospital which bears his name. A tablet to his memory exists in the College Chapel.

Roger Cotes (1682-1716)
Trin. 1699.

Educated at S. Paul's School, Roger Cotes became Fellow of Trinity, and there gave evidence of the extreme ability of his mathematical talent. Rejoicing in the friendship of Bentley, and Whiston, and Newton, who had a great admiration for him, he wrote the preface for the 2nd edition of Newton's "Principia," and became a foremost mathematician as well as Plumian Professor of Astronomy. The high promise, however, was not to be fulfilled, for at the age of 32 this man of brilliant possibility and charming personality passed away, and was buried in the College Chapel. Of him, Newton remarked "Had Cotes lived, we might have known something."

Magdalene College nurtured a strong man when she gave of her best to Daniel Waterland, successively Scholar, Fellow, Master, and Vice-Chancellor. He became a foremost theological writer, and was the stout upholder of the faith of the Church against Samuel Clarke and those who failed to believe in the Trinity, and later on against those writers of the Deist School who seemed ready to efface Christianity in favour of natural religion. All that he wrote was strong, and among his chief works were "Vindication of Christ's Divinity," "Critical History of the Athanasian Creed," "The Importance of the Holy Trinity Asserted," and "Review of the Doctrine of the Eucharist."

**Daniel
Waterland**
(1683-1740)
Magd. 1699.

The life of individual members of the University has at times been embittered with strife. Conyers Middleton, the Trinity Fellow, seemed to have been born under the star of controversy. He was the foremost opponent of Bentley, who dubbed him "Fiddling Conyers," and it was by Middleton's endeavour that Bentley was for a time deprived of his degrees, although in the end he may be said to have held his own. The religious views which Middleton held were extremely broad, and brought down upon him the wrath of Waterland and Sherlock. He was, however, quite able to defend himself, but the line of argument he adopted caused most men very strongly to doubt whether he believed in Christianity at all. Controversy raged for years, and the position of this singular divine

**Conyers
Middleton**
(1683-1750)
Trin. 1700.

was a great difficulty to many. He was the first Woodwardian Professor of Geology, and has left as his great work, the "Life of Cicero."

William Law (1686-1761) whose book, "The Serious Call," has had an influence similar to that of the "Pilgrim's Progress," came as a Sizar to Emmanuel and passed on to be Fellow. Emm. 1705. He relinquished this honour, conscientiously refusing allegiance to the new dynasty on the death of Queen Anne. He first came into notice by his attack on Hoadly in the Bangorian controversy, and his "Three Letters" were marvels of logical ability. He published other works—"The Fable of the Bees" (republished in later years by Frederick Denison Maurice) and "The Unlawfulness of Stage Entertainments," and shortly after, the two works which were specially notable, "Christian Perfection" and "The Serious Call." The latter gained notoriety as a great devotional book: it made a profound impression on Dr Johnson: Gibbon even allowed it was of singular power: Southey praised it, and it seriously affected the lives of Wesley* and the elder Venn, and it is still largely read and pondered. Law was extremely intimate with the Gibbon family and knew the great historian as a boy.

* Samuel Wesley, the father of the celebrated John Wesley, though originally an Oxford man, was incorporated an M.A. of Corpus Christi College, Cambridge, in 1694. He later retired to the living of Epworth.

Of the deepest piety and a thoroughly competent writer, and one who was able in a marked degree to influence the souls of men, he brought the ideas of mysticism in religion to bear upon his own generation, and after assimilating the writings of the Dutch mystic, Jacob Behmen, produced the spirit of these works in an improved and more reasonable form. Through him evangelical religion was revived, and worldliness in the Church placed under a ban, and he did much to deepen the spiritual life of England. He was an able theologian and controversialist, and a convinced and determined upholder of historic Christianity. For a time, he carried on at King's Cliffe, in Northamptonshire, a small religious community, not altogether unlike that at one time established by Nicholas Ferrar at Little Gidding.

John Byrom, Fellow of Trinity, who had also been impressed by the teaching of Behmen, expressed in verse the special teaching of William Law. His poetical productions were most miscellaneous, but extremely good. He was in the close friendship of Bentley, Butler, Samuel Clarke, Wesley, and Law, and the well-known Christmas hymn—"Christians awake, salute the happy morn," comes from his pen. He also invented a system of shorthand writing which, for a time, was widely used.

John Byrom
(1692-1763)
Trin. 1708.

Philip Dormer Stanhope 4th Earl of Chesterfield (1694-1773)
Trinity Hall 1712.

The author of the Chesterfield Letters, Philip Dormer Stanhope, was at Trinity Hall. Well acquainted with continental life, of polished and agreeable manner, and able to enter fully into the somewhat flippant society of the day, he had left for us the well-known "Letters" to his son, which have attained to great notoriety. They are noticeable for shrewdness and knowledge of the world rather than for loftiness of thought and worthiness of character.

William Heberden (1710-1801)
S. John's 1724.

Many great men in the medical profession have found a home at Cambridge, and one who attained to great eminence as a doctor was William Heberden, who came to S. John's in 1724, and was afterwards Fellow. He practised and also lectured in the University, and then removed to London, living to the age of 91. Much that he wrote was of considerable value, and many of his investigations and observations received great attention. He was the friend of Middleton, Warburton, Cowper, and Johnson.

Charles Pratt, Earl Camden (1714-1794)
King's 1731.

Charles Pratt, after being at Eton, where he was the friend of the elder Pitt, Lyttelton, and Horace Walpole, came to King's, and then was called to the Bar. He became Attorney-General, Chief Justice of Common Pleas and Lord Chancellor. He took important action in the Wilkes trial, and finally held office in the Pitt ministry.

William Cole (1714-1782)
Clare 1733
King's 1736.

Those who have eyes to see, will have noticed on the tower of S. Clement's Church in Cambridge, a brief Latin motto, "Deum Cole,"

"Reverence God." The sentence is a kind of *pun* not considered improper in olden days. Thus did William Cole, the antiquary, recording his own name after that of God, inculcate the duty of worship of the Deity to every passer-by, so long as the tower of S. Clement's, under which his body is buried, abides. Born in the neighbourhood of the town, and trained at Eton and the friend there of Horace Walpole, he became scholar of Clare and then migrated to King's. He made abundant notes, and together with the work of collecting manuscripts compiled the histories of several Bishoprics, Colleges and towns. Returning after foreign travel to Cambridge, he lived at Waterbeach and at Milton, and on his death his valuable MSS., 100 folio volumes, passed to the British Museum, with the careful direction that they were not to be opened until twenty years had passed. He was the friend of the poet Gray, and also of the writer, Alban Butler.

Sterne, the clever delineator of character, but one whose private life departed so sadly from the ideal, was placed at Jesus, where his great grandfather had been Master. Taking Orders later, at a period when things were terribly slack, he proved but an indifferent clergyman, and the only apparent good which accrued from his tenure of livings was the opportunity which he found of storing up notes for the wonderful literary sketches that have given to us among others the characters of "Uncle

Laurence
Sterne
(1713-1768)
Jesus 1733.

Toby," "Widow Wadman" and "Corporal Trim." Gradually the volumes of "Tristram Shandy," were launched on the world. The book attained phenomenal notoriety, both at home and abroad. The "Sentimental Journey" shared in its success, a success of the kind called "scandalous." It is indeed difficult to feel that the volumes of sermons published by Sterne are by the same man. Power Sterne certainly had; his originality may be less easily demonstrated; his grasp of humour and sentiment is undoubted; and yet his talents were almost worse than wasted. Few thoughtful men can read Sterne without admiration for his marvellous talent; fewer still can avoid regret as they feel the wilful baseness which colours his best work. He passed away in London lodgings, and was buried in the small cemetery that still exists in the Bayswater Road. Apparently there is at least some foundation for the gruesome story that two days after burial his corpse was stolen by body-snatchers and sent for medical purposes to Cambridge, and that it was unexpectedly recognised in the dissecting-room by a friend.

Thomas Gray One of the most cultured and refined of
 (1716-1771) English poets, Thomas Gray, was at Peterhouse
 Pet. 1734 in 1734. He had at Eton been the friend of
 Pemb. 1756. Horace Walpole, whose half indolent tastes he,
 to some extent, himself possessed. He took no
 degree at Cambridge, although he read hard:
 subsequently he travelled abroad with Walpole,
 but the two friends quarrelled and Gray returned

to Cambridge where the libraries greatly pleased him, and at Cambridge he remained for most of his life. All that he wrote was of a high and scholarly character, and gave evidence of a delightful mind: his first written piece was an "Ode on a distant prospect of Eton College," and this was shortly followed by the "Elegy in a Country Churchyard," and a few years later by the "Pindaric Odes." About 1756 occurred the well-known incident which made him quit Peterhouse for Pembroke. He is said to have had a morbid fear of fire, and for this reason he had a strong iron framework fitted to his window, which was two stories up, and kept a rope ladder in his rooms. Some acquaintances on one occasion played on him the practical joke of giving an alarm of fire, and Gray promptly descended, only to alight in a bucket of water. He was annoyed at the affront, and removed to another College. Among his friends were Conyers Middleton, Cole, and the poet Mason, also of Pembroke. He became Professor of History and Modern Languages at the University and in Cambridge and its cultured life he seemed increasingly to rejoice, revelling in every artistic taste. He often stayed at Stoke Poges, with his mother, and there he lies buried. All that came from his pen was good, and he gained a great hold on the English mind. He died at Cambridge, after a residence there of forty years.

**Horace
Walpole,
4th Earl of
Orford**
(1717-1797)
King's 1735.

All things contributed to make the life of Horace Walpole an easy one. Heir to the Earldom which his father, Sir Robert, accepted late in life, he was trained at Eton, and was the friend at King's of Cole and Gray. As Member of Parliament he held various sinecure Government offices, which gave him the wherewithal to live in comfort at Strawberry Hill, where he indulged calmly and luxuriously in the refined literary tastes for which he had great aptitude, knowing everyone and liked by all. He tried romance—"The Castle of Otranto" and "The Mysterious Mother"—then went on to "World Essays," "Historic Doubts," "Anecdotes of Painting," "Memoirs of George II. and George III.," and also conducted a correspondence which proved extremely interesting. He ranks as a cultured *savant* and has left us much that is of value.

Henry Venn
(1725-1797)
S. John's
1742.

Henry Venn, the devout soul whose whole life was given up to earnest ministry of the Word, was at S. John's, then at Jesus, and later on Fellow of Queens'. As the well-known Huddersfield preacher, he rapidly came to be one of the respected leaders of the Evangelical party, and left behind him the reputation of a most attractive personality. "The Complete Duty of Man" was his great work.

**William
Mason**
(1724-1797)
S. John's
1743.

Mason, the poet, and the friend of Horace Walpole and Gray, was scholar of S. John's and then Fellow of Pembroke. He cannot be called a great poet, and yet some of the lines

CELEBRATED CAMBRIDGE MEN.

he wrote were refined. He began with "Musæus," a poem on Pope's death, and then passed to more ambitious efforts in "Elfrida" and "Caractacus," neither of which can be said to be really successful. He also wrote the biography of his friend Gray.

Henry Cavendish, a man of the highest family and possessed of great means, was able to devote his wealth to the furtherance of scientific research, which in his day was insufficiently recognised as a subject for endowment. Carrying on his work in the neighbourhood of Clapham, he made several important discoveries, and is believed to have found out the existence of hydrogen gas. He contributed many papers to the Royal Society.

Gough was another of those men who, by continuous toil, gather together facts which are of lasting antiquarian value. After being at Corpus Christi, he was in close intimacy with Cole, and has left valuable works—"British Topography," "The Sepulchral Monuments of Great Britain," "History of the Society of Antiquaries," and an edition of Camden's "Britannia."

Paley will not easily be forgotten as a great writer; what is not so often remembered is that he was the Senior Wrangler of his day. The "Evidences of Christianity," written about 100 years ago, was a great work then, and will ever remain so, despite the fact that it is in some scientific points now somewhat out of date, and

**Hon. Henry
Cavendish**
(1731-1810)
Pet. 1749.

**Richard
Gough**
(1735-1809)
Corp. Chr.
1752.

**William
Paley**
(1743-1805)
Chr. 1759.

that it appeals mainly, as was the custom then, to one side of the argument on behalf of Christianity. As a Sizar, the writer entered Christ's and became Fellow in due course. Of somewhat careless habit and averse to excess of work, he relates in his own words, the story of his awakening. "I was constantly in society," he says, "where we were not immoral, but idle and rather expensive. At the commencement of my third year, however, after having left the usual party at rather a late hour in the evening, I was awakened at five in the morning by one of my companions, who stood by my bedside and said, 'Paley! I have been thinking what a fool you are. I could do nothing probably, were I to try, and can afford the life I lead: you could do everything, and cannot afford it. I have had no sleep during the whole night on account of these reflections; and am now come solemnly to inform you, that if you persist in your indolence, I must renounce your society.'" "I was so struck," Dr. Paley continues, "with the visit and the visitor, that I lay in bed great part of the day, and formed my plan. . . . I arose (every day) at five: read during the whole of the day, except during such hours as Chapel and hall required, allotting to each portion of time its peculiar branch of study. . . . and thus on taking my bachelor's degree I became Senior Wrangler." Despite his love for theological writing, Paley was eminently human: he fished

and played whist, and entered fully into the pleasures of life. Cambridge greatly respected him. He passed to be Archdeacon of Carlisle by the favour of Edmund Law, then Bishop of Carlisle, and besides the "Evidences" left the well-known works "Horæ Paulinæ" and "Natural Theology," as monuments of his brilliant mind and of his devotion to duty.

The Anglican Church has seldom regarded the enthusiast with marked favour; he is often an uncomfortable person, and causes disturbances of thought, never agreeable to an Englishman. Certainly Rowland Hill gave trouble: his devotion to the Christian cause was whole-souled and entire: from early youth he had been deeply impressed, Shrewsbury and Eton only confirmed his eagerness, and Whitfield, the preacher, made him more eager still: as an undergraduate of St. John's, he braved the storm of ribald jeers and taunts that awaited him, and visited the sick and preached in the neighbouring villages. His preaching was singular in the extreme, suited doubtless to his congregations, but eccentric and not altogether "according to knowledge." Bishops knew not what to do with him, no less than six refused to give him deacon's orders, and the difficulty recurred when he desired to be priest. Disturbances attended many of his ministrations, and at length he found a ministerial home in the Surrey Chapel at Blackfriars, and was eager in the establishment of what is regarded as a

Rowland Hill
(1744-1833)
S. John's
1764.

pioneer Sunday School. He published some sermons and hymns, and his memory is treasured as one of the founders of the Religious Tract Society and of the British and Foreign Bible Society.

Samuel Parr
(1747-1825)
Emm. 1765.

Parr, the Emmanuel man, attained to considerable eminence, which was justly founded upon his extensive learning. He corresponded, argued, and talked with all the great men of his day, and was a well-known celebrity, owing to the voluminous character of his published works. As a pronounced Whig, he entered into the political discussions of the time, and his remarks received due attention.

Isaac Milner
(1750-1820)
Queens'
1770.

One of the greatest of those trained at Queens' was Isaac Milner, who, starting as a Sizar, became Senior Wrangler, and after holding the posts of Fellow and Tutor, and Vicar of the College living of S. Botolph's, passed to the Presidency. A pronounced Evangelical, burly and strong in voice, good in the pulpit, brilliant in conversation and in joke, he ruled his society well. He had been Jacksonian Professor of Natural Philosophy, and was also Vice-Chancellor, and later on Lucasian Professor. Much controversy arose on the subject of the Bible Society, but Milner hardly proved a match for the acute reasoning of his clever opponent Marsh. He rendered considerable assistance to his brother, Joseph Milner, of S. Catharine's, in the compilation of the "History of the Church of Christ." For a time he held the

Deanery of Carlisle, but never severed his connexion with Cambridge. He lies buried in the old Chapel, and a portrait of him is in the College hall.

William Pitt, who was born in the same year as Wilberforce, was the second son of the great Earl of Chatham, and found in his father one who set before him a lofty example and filled him with high aspirations. He came to Pembroke at the age of 14, evincing even then considerable brilliancy of attainment, and at Cambridge he remained for seven years. He formed in early life an acquaintance with Fox, who was to prove his persistent opponent. At the age of 25 he became Prime Minister, and shortly afterwards Member for the University, a position which he held through life. His career was a notable one. Somewhat cold and formal in manner, and accustomed to treat men with considerable haughtiness, he often made enemies, but though on occasions he showed weakness, he must be allowed to rank as a great orator and most capable administrator. European complications caused him keen anxiety: he lived in days when the march of events made conduct of affairs extremely difficult, and it has been said of him that he was great in everything but war. The French Revolution was a terrible problem, and to guide the bark of State aright and preserve the honour of England was no easy matter. Pitt had never been strong in health: troubles preyed upon him and

William Pitt
(1759-1806)
Pemb. 1773.

caused his death at the age of 47. The outlook was dark just then. Napoleon had triumphed on the Continent: Trafalgar, it is true, had been won, but Nelson had died, and further disaster had occurred at Ulm and Austerlitz. Well might the Prime Minister utter as his last words, "Oh! my country. How I leave my country!" His private character was noble, he served England well, and was Prime Minister through seventeen eventful years. He was buried in the Abbey by his father's side at the nation's expense.

**Herbert
Marsh**
(1757-1839)
S. John's
1774.

Marsh, a strong and able man, quick to note weakness in argument, and without scruple in letting his opinion be known, is remembered as one who greatly influenced thought in the University. Trained at the King's School, Canterbury, and taking his degree from S. John's as 2nd Wrangler, he became Fellow, and then in his travels laid up the store of German literature and theology which was afterwards to be of great service to him. A man of original thought and of considerable power as a critical theologian, both as Margaret Professor for 30 years, and as preacher, he was immensely popular. He had little love for Calvinism, or for allegorical interpretation of Scripture: and found in consequence that Simeon, and E. D. Clarke, and Isaac Milner, were arrayed against him, and his onslaught on the British and Foreign Bible Society, as insecurely founded,

in that it ignored the necessity of the accompanying teaching of Church and Prayer Book, added excitement to the controversy. As Bishop of Llandaff, and then of Peterborough, Marsh continued to evince a strength of character and mind which could not be ignored: man decried him as despotic, but his determination to rule was really qualified by the wisdom of a kindly heart, and as a Bishop he left his mark. The National Society, in a great measure, owes its foundation to this man of small stature but keen intellect.

To Wilberforce was mainly due the abolition of the slave trade. The friend and contemporary of William Pitt, he owed much of the seriousness which characterised him to the influence of Isaac Milner. Graduating from S. John's, and elected quite early in life M.P. for Hull, he began to set himself to his life's work. Buoyed up by his friendship with Clarkson, against terrible odds he bravely contended for what he felt to be right, and with powerful oratory persevered in his endeavour to make men view with horror the principle of the slave trade in British dominions and elsewhere. Success came to him, but his health, always delicate, had given way under the strain: he retired into private life, assured of universal respect, and of the esteem, which men accord to a life passed in the service of mankind.

**William
Wilberforce**
(1759-1833)
S. John's
1776.

**Richard
Porson**
(1759-1808)
Trinity 1778.

Porson, the exceptionally talented son of poor parents, early evinced remarkable aptitude for learning, and by the kindness of friends was sent to Eton. Entering at Trinity he became noted for his great classical knowledge, and was duly appointed Fellow. His fellowship however shortly lapsed owing to the fact that Porson was not in Orders. With strict conscientious uprightness, possibly somewhat rare in those days, he refused to take Orders to gain the continuance of his office, and went forth, penniless, into the world. His request for a Lay Fellowship met with no response, but in due course he was elected to the Professorship of Greek. Henceforward dividing his time between London and Cambridge, he became known as one of the greatest scholars the world had seen for many a long day. His memory was prodigious—he could repeat a whole passage which he had read once, and, report said, he could even do so backwards. He seemed to know everything, and in whatsoever situation he might be, was always ready with some apt Classical quotation. His dress was slovenly in the extreme, and his habits irregular, and he was more than once refused admittance, when he called at the wealthy houses of those who were intellectually his inferiors. Proud and unbending, he felt keenly the insults proffered, and judged himself wronged. He could interest all men in conversation, from the highest to the lowest, and many are the tales of quaint

adventure in his life. He gave forth many great and notable editions of the Greek Classics, and did much to elucidate the text of Euripides, and had a great effect on Cambridge scholarship. He died in dreadful poverty in London: his body was buried with much ceremony in Trinity Chapel at the foot of Newton's statue, the Fellows acting as pall-bearers.

Simeon, who was almost exactly contemporary with Wilberforce, had a brilliant career at King's. Born of good family, and placed at Eton, he in due course became Fellow and Vice Provost of his College. The story of his life is full of the deepest interest, for it is the record of a saint who lived in the closest communion with God. Rightly, the name of this great Evangelical leader is held in the highest esteem, for the number of those he influenced for good was very great. His entry on the Incumbency of Trinity Church met with keen opposition from the parish, and his preaching was often seriously interrupted by undergraduates. At times he was the object of insult and even of assault. For some ten years this lasted, and then it gradually became to be recognised how great a man he was, and his influence increasingly prevailed, until at last the reverence for him was intense. Wherever he went, in town or countryside, the people flocked to hear him and seemed to be deeply touched. A thoroughly loyal Churchman, he faithfully pursued his way, filled with the deepest piety and joy in serving his fellow men. It was he who

Charles
Simeon
(1759-1836)
King's 1779

led Henry Martyn to seek the Mission field; it was he who proved so helpful to the frail but heroic Kirke White, and he always seemed endowed with the power of finding the good in men. When at last he was summoned to lay down his work, it is said that Cambridge never saw such a funeral as Simeon's, at which 1,500 members of the University attended to see him laid to rest in the ante-chapel of King's, where his body now rests under the initials C.S. For that occasion, even though it was market day, most of the shops were shut, lectures were as a rule suspended, and the bell of every College chapel tolled. The characteristic story is related of him, that once as an undergraduate, filled with the determination to overcome a tendency to laziness in the morning, he vowed that if he overslept again he would throw a sovereign into the river at the back of King's. In his interesting notice of the story, Dr. Moule, Bishop of Durham, relates how, true to his word, failing the next morning to cure himself of his fault, the coin was thrown into the Cam, where possibly it remains to the present day, "in the river's keeping." *

**Thomas
Clarkson**
(1760-1846)
S. John's
c. 1780.

If the abolition of the slave trade was largely due to the stirring speeches of Wilberforce in the House of Commons, it was certainly, to some extent, helped forward by the support of Clarkson, and by the fervent addresses which the latter delivered throughout the country. "Slavery" was the subject of the Latin essay for which

* H. C. G. Moule "Charles Simeon," p. 83.

he won the Members' Prize as Sizar of S. John's: and through life he waged war against what he felt to be a great evil, bringing untiring zeal and almost phenomenal energy to bear upon the aim he had so much at heart. He faithfully served his generation, and saw his efforts crowned with success.

Charles Grey, after being at Eton, passed from King's to high position in the State, and rose to be Prime Minister. His career throughout was strongly in favour of democratic progress, and he was an ardent supporter of Fox and an opponent of Pitt. Everything that appeared to him to savour of corruption met with his stern denunciation, and his speeches were listened to with great attention. For a time he was out of office, and then in 1830 was summoned to be head of the Ministry, which, by the exercise of singular firmness, succeeded in passing the Reform Bill, and thus brought about great changes in England. Very able, of great integrity, and a thorough-going Whig, he retired from public life within four years, and left an honoured name behind him.

Charles
2nd Earl Grey
(1764-1845)
King's
c. 1781.

Wollaston, who made several valuable scientific discoveries, was Fellow of Gonville and Caius. Of great assiduity in work, he became well-known as a student of chemistry and optics. He was an authority on several medical questions, notably on the treatment of gout, and is credited with the discovery as to how platinum might be welded so as to be made into vessels. Men

William Hyde
Wollaston
(1766-1828)
Gon. & Caius
1782.

spoke well of his kindly nature, and he enjoyed the friendship of Sir Humphry Davy, and was related to Heberden.

Thomas
Robert
Malthus
(1766-1834)
Jesus 1784.

Malthus, who turned his study largely to the question of over-population, was a Jesus man, and after graduating as 9th Wrangler was made Fellow. His views as expressed by his followers in later years, who very often lacked the deep thought and philosophic learning with which Malthus treated the subject, have not been always received without cavil. Even in his own day his teaching encountered certain opposition. For the man himself, however, all have entertained an unfailing regard.

Edward
Daniel Clarke
(1769-1822)
Jesus 1786.

Edward Daniel Clarke, the Fellow of Jesus, is remembered as a great and successful traveller. As a result, he brought back a large number of valuable antiquities, and published a book of his "Travels," which was widely read. He was appointed to the Professorship of Mineralogy in the University, and the Oriental plane tree, which he planted as a memorial of his travels, still remains in the Fellows' Garden at Jesus.

William
Wordsworth
(1770-1850)
S. John's
1787.

The actual rooms which Wordsworth occupied at S. John's exist no longer, but their position was in the far left corner of the First Court, and from them he looked out upon Trinity Chapel and heard the clock give its double strike; and of the charm and beauty of all things that he saw he was never tired of writing. He seems to have cared but little for the life at Cambridge, and he was never given to be studious, but he

enjoyed in his career the friendship of Coleridge, Lamb, Southey, Scott, Keble and Tennyson. In writing he adopted a simple style and his poems were not at the first widely appreciated. But in due course it became recognised that he was a great teacher, writing of all things with a kind and loving heart, and he now ranks as one of the most pure and blameless of poets. "What was special in Wordsworth," says Dean Church, "was the penetrating power of his perceptions of poetical elements, and his fearless reliance on the simple forces of expression, in contrast to the more ornate ones. He had an eye to see these elements where—I will not say no one had seen or felt them, but where no one appears to have recognised that they had seen or felt them. He saw the familiar scene of human life—nature as affecting human life and feeling, and man as the fellow creature of nature, but also separate and beyond it in faculties and destiny—had not yet rendered up even to the mightiest of former poets all that they had in them to touch the human heart. And he accepted it as his mission to open the eyes and widen the thoughts of his countrymen, and to teach them to discern in the humblest and most unexpected forms the presence of what was kindred to what they had long recognised as the highest and greatest."* A fine portrait of the poet exists in the College hall, and the verses which he wrote to accompany the portrait, are to be seen in the College library.

* English Poets, edited by T. H. Ward, Vol. iv. p. 6.

**John
Hookham
Frere**
(1769-1846)
Gon. & Caius
c. 1789.

After a training at Eton, where he was the friend of Canning, Frere became, in due course, Fellow of Gonville and Caius. For a time he was connected with diplomatic work, and then gave himself to literature, and was acquainted with all the great men of the period—notably Coleridge, and Walter Scott. With considerable ability he produced several humorous poems, and the "Ode on Æthelstan's Victory" was a good instance of his clever writing. His translations of Aristophanes are widely known.

**Samuel
Taylor
Coleridge**
(1772-1834)
Jesus 1791.

Coleridge, the Devonshire boy, early in life displayed evidence of that power which, in after years, was to make him so singular and thoughtful a writer. Trained at Christ's Hospital, where he knew Charles Lamb, and entered at Jesus College, he passed through the Cambridge course but took no degree. Friendly in early life with Southey, he for a time clung to the notion of the establishment of an advanced social community in America, but the idea came to naught. He became acquainted with Wordsworth, and in company with him did much work. The publication of his "Lyrical Ballads," among which was the "Ancient Mariner," first brought him into notoriety, and these ballads were written before he was 25. His unconventional mode of life was inimical to worldly success, and his prospects were further spoilt by unfortunate habits. For a time he travelled, and came across German philosophical thought, which was so seriously to influence his later

writing. Just as William Law and John Byrom brought the teaching of Behmen, the Dutchman, to England, so Coleridge was the interpreter of Kant, one of the greatest of moral and religious philosophers. "Christabel" and the "Rhyme of the Ancient Mariner" have been justly treasured, and the other poetical writings of Coleridge have left their impress in a way, on Scott, Keats, Shelley, and Byron; but his "Aids to Reflection" also exercised a marvellous influence, and they were not without effect on Newman and Maurice, and, through both of these, on many others. Thus the writings of Coleridge have exercised a far-reaching influence, and have a considerable hold on religious thought at the present day. Obscure and eccentric much of his poetry must be held to be, but for all that, it displayed deep and earnest feeling.

The light which Simeon held aloft in Cambridge, continued to burn brightly in the devotion of many of his followers; it shone in Kirke White, and it shone in Martyn, one of the greatest and most devoted of missionaries. The work which the latter, in his lamentably short life, did, was phenomenal. Born at Truro, Martyn graduated as Senior Wrangler from S. John's, and became Fellow. For a time he worked at Trinity Church, and there, strongly impressed by Simeon's teaching, went forth on his great career in India, Persia, and Arabia; working with all his might, translating the Scriptures, reasoning

**Henry
Martyn**
(1781-1812)
S. John's
1797.

with Mohammedans, and planting firmly the Church at Cawnpore and Calcutta. He was suddenly stricken with fever, and dying at the age of 31, left a name unsurpassed for its fervency of missionary zeal. The epitaph on him, written by Maçaulay at the age of 13, is of interest:—

Here Martyn lies ! In manhood's early bloom
The Christian hero found a Pagan tomb :
Religion, sorrowing o'er her favourite son
Points to the glorious trophies which he won.
Eternal trophies, not with slaughter red,
Nor stained with tears by hopeless captives shed ;
But trophies to the Cross. For that dear name
Through every form of danger, death, and shame,
Onward he journeyed to a happier shore,
Where danger, death, and shame are known no more.

Thomas Young (1773-1829) Emm. 1797. After wide reading in early years, Young came as Fellow Commoner to Emmanuel and attained to the degree of M.D. He passed to London and there, in addition to his medical work, found time for much independent study. He was known as a great scientific discoverer and possessed valuable knowledge on the undulatory theory of Light. In the year 1799 a basalt slab was discovered at Rosetta, near Alexandria, inscribed in hieroglyphic, demotic and Greek characters. After being removed to London it came under the notice of Young, who, about the year 1821, was able to publish a translation of the inscriptions. In 1822 Champollion the Frenchman, who had been educated at Grenoble and Paris, also published a translation of the same inscriptions : and it would seem, that though to the latter credit

CELEBRATED CAMBRIDGE MEN.

must be assigned for final accuracy as regards the writing, great help in the work was afforded by the labours of Young, whose portrait now hangs in the Combination Room of his College.

Lord Palmerston was connected as an undergraduate with S. John's College, to which society he came from Harrow, and the connexion was renewed when he became Member for the University. He soon rose to eminence: in fact, from 1807 onward till the end, save for a few years, he held some official post, and in 1855 became Prime Minister, and as Premier died in harness. He was thoroughly respected by the people who liked his gentlemanly bearing, his kindly heart, and his love of sport. Foreign nations respected him, and knew that England's honour was safe in such hands as his. Buoyant and optimistic, possibly at times too flippant, but all the while courageous, plucky, and indefatigable in work, he carried England through difficult days with no loss of her prestige. He was the intimate friend of Lord Shaftesbury, and lies buried in the Abbey near to Chatham, Pitt, and Canning.

Henry John
Temple
3rd Viscount
Palmerston
(1784-1865)
S. John's
1803.

Sedgwick, the geologist, who lived to a great age, and in whose honour the newly-erected Museum of Geology was recently opened by King Edward, was a Fellow of Trinity. It was as Woodwardian Professor that he made his name. Enthusiastic and full of love for his work, he put new life into the study of his subject. Some possibly thought he was too conservative in view—certainly he had little love for change and for

Adam
Sedgwick
(1785-1873)
Trinity 1804.

the new scientific ideas which were in his day being put forward, but for his kindly heart and well-balanced mind all had the greatest respect. The greater part of his long life was passed in the University, and he lies buried in Trinity Chapel. His statue forms a striking object in the new museum.

**Stratford
Canning**
1st Viscount
**Stratford de
Redcliffe**
(1786-1880)
King's 1805

There are men who, at the present day, look upon Stratford Canning, better known as Lord Stratford de Redcliffe, as one of the wisest of England's administrators abroad, and who are still disposed to pay great attention to what were his views as regards foreign policy. He came to King's after being at Eton and enjoyed the friendship of Porson, Simeon, and Blomfield, and then was appointed Ambassador at Constantinople, a post which he held for years. Confident as regards the influence of his office, he took a broad view of matters, and ever aimed at all that brought about the downfall of tyranny and oppression. Courteous and yet full of dignity, with every possible opportunity of studying matters, he largely assisted in arranging the so-called "Eastern Question," and left on record his strong desire to see wise and beneficent reforms urged on Turkey; nor did he hesitate to write of his suspicions regarding the intentions of Russia, suspicions which he had held from the first, and which were subsequently confirmed.

The poet student of S. John's, the man of high ambition and of frail constitution, managed to attain to a College course by his own strenuous toil. The son of a Nottingham butcher, with none to help till Simeon in his wisdom took him up, this ardent high-souled boy turned from the trade to which he was apprenticed, and sought for opportunity wherein his love of poetry might find scope. He had in the spare hours, when work was done, mastered Latin, Greek, Spanish, and Portuguese. His early poetic efforts met with small financial success, though great men praised his writing. At last opportunity seemed to smile when S. John's, at Simeon's instigation, gave him a Sizarship. Ability and spiritual force were strong within him, but he seemed born for disappointment: one year he spent at College, and then a tendency to consumption became apparent, and in the second October his gentle spirit passed away in his College rooms. Southey and Wilberforce both admired him, and the former did much to help him, and wrote his biography. His poetry may not be great, but there hangs round it the memory of a hard fight against terrible odds, and the breath of a piety that was true to the core, and of an endeavour that was set on the highest ideals. A tablet was raised to his memory in old All Saints', and his name is commemorated on the cross that faces the Divinity School.

**Henry Kirke
White**
(1785-1806)
S. John's
1805.

George
Gordon Lord
Byron
(1788-1824)
Trin. 1805.

Cambridge, the "alma mater" of poets, gave at least some inspiration to Byron, who came from Harrow to Trinity in 1805; though, wayward even then, he cared little for the University. His early poems met with indifferent success, and it was not until he published "Childe Harold" that fame came to him, and soon there followed "The Giaour" and "The Bride of Abydos." The life of this strange and unregulated genius is well known: over his nature at times swept gusts of passion which left their mark. He travelled, swam the Hellespont—just as in former days he swam in the Cam, in the pool at Grantchester which bears his name—was present at the burning of Shelley's remains, and poured forth really grand poetry. But much that he did and wrote met with but scant approval in England. A thorough man, with all a man's faults strongly entwined in his nature, he yet had lofty aspirations, and with high-souled chivalry often took up the cause of those who suffered: with romantic and passionate energy he worked for the cause of oppressed Greece, and caused men to weep bitter tears when he died. They sent his body home to be buried in the Abbey, but the feeling of those who were responsible could not permit this to be, and the poet, so much discussed, so often maligned, and yet withal so incontestably great, rests in the great Church of Hucknall. The statue of him by Thorwaldsen, which was refused a place in Westminster Abbey, stands in the library of Trinity College.

John Herschel, like Sir William before him, became a brilliant astronomer. The training which the father gave to his son must have been extremely valuable, and glimpses of it are given in Sir Robert Ball's "Great Astronomers."* The boy is said to have asked one day what were the oldest things, and the father conveyed the answer by taking up a small stone from the garden walk. At another time he asked his son what sort of things were most alike, and when the boy suggested the leaves of the same tree, he pointed out the baselessness of his reply by making him examine some leaves to see how unlike they were. Lessons such as these in early youth doubtless paved the way for that care and penetration which subsequently characterised his work. Entering at S. John's College after being at Eton, he took his degree as Senior Wrangler, was duly made Fellow, and became connected with Whewell and Peacock. He specially studied "nebulæ," and published several important works, all of which were written with great lucidity. He was buried in Westminster Abbey, near to Sir Isaac Newton.

**Sir John
Frederick
William
Herschel**
(1792-1871)
S. John's
1809.

At Charterhouse, Hare was the friend of Thirlwall and Grote, and as Fellow of Trinity he was associated with Sedgwick, Whewell, Sterling, and Maurice, whose sister he married. As lecturer he was much appreciated, and his opinion in literary matters was held in high

**Julius Charles
Hare**
(1795-1855)
Trin. 1812.

* p. 247 (quoting Professor Pritchard).

**William
Whewell**
(1794-1866)
Trin. 1812.

esteem. Well versed in German theology, he was known as a capable, but lengthy preacher. Later in life he became Archdeacon of Lewes.

The name of Whewell, the great Master of Trinity, is rightly treasured in the University. As a boy he gave promise of brilliant things: he was the son of a Lancaster master carpenter and educated at the "Blue Coat" School in that town. At Cambridge he was in the set of Herschel, Peacock, Julius Charles Hare, Thirlwall, and Hugh James Rose. The English poem prize fell to him as an undergraduate, and he was President of the Union. Everyone expected him to be Senior Wrangler, but to the surprise of all he only took second place after Jacob. Rumour had it that his competitor for senior honours had feigned indolence and led Whewell thereby to be slack in his reading. He was quickly made Fellow and Tutor, and soon after Professor of Mineralogy. From that he passed to the Knightsbridge Chair of Moral Philosophy. He had been successful as Tutor, and his reputation was already great: he seemed to know everything, and all acclaimed him when the Crown made him Master of Trinity. In his new post he advanced the College and raised the tone of the University. Two examinations were started mainly through his efforts in 1851—the Moral and Natural Science Triposes. He was an authority on architecture, and also on philosophy and theology. One of his great works was on "The Plurality of Worlds," and

alike on "Tides" and on "Astronomy" he wrote valuable treatises. Men thought him brusque, but the kind heart lay behind, and in all ways he was great. Some may remember the thrill of sorrow which Cambridge felt when it was known that the Master had fallen from his horse near the Gog Magogs; as he lay dying he asked to be placed so that he might fully see the great court of his beloved College—the fairest scene in England as he thought. A statue was erected to his memory in the ante-Chapel of Trinity, where his body rests.

The name of Rose is remembered as that of a Cambridge man who was in the close friendship of the Oxford Tractarian leaders. He was distinguished for wide and accurate learning, and took a leading part in the current controversies. He was intimate with Newman, Pusey, Palmer, Richard Hurrell Froude, and Keble, and was greatly respected in the University.*

**Hugh James
Rose**
(1795-1838)
Trin. 1813.

Connop Thirlwall, whose history of Greece is well known, was at Charterhouse, and in due course became Fellow of Trinity. At Cambridge he took a strong line in favour of the admission of students to the University irrespective of their religious views, and held no very great appreciation for the system of compulsory attendance at College Chapel. Christopher Wordsworth, the Master of Trinity, opposed him, and in due course he resigned the post of Assistant Tutor, though he remained a member of the College. He was intimate with John

**Connop
Thirlwall**
(1797-1875)
Trin. 1814.

* Newman dedicated to Rose the 4th Vol. of "Parochial and Plain Sermons."

Stuart Mill and George Grote, and eventually became Bishop of S. David's. He loved the quiet of his country home, and, possibly rather a scholar than a great Bishop, he has left a name which is widely known, and lies buried in the same grave as George Grote in Westminster Abbey.

John Stevens In the same year, John Stevens Henslow, the friend of Adam Sedgwick, Edward Daniel Clarke, and Darwin, received his training at S. John's and later on proved successful as Professor of Mineralogy, and then of Botany. He was also beloved as Curate of Little S. Mary's. Several works were written by him, and he is remembered as a delightful character.

Henry Melvill Within recent years, when visitors were dilating on the merits of Dr. Liddon as a preacher, a verger of S. Paul's Cathedral used to remark that Melvill, also a former Canon of S. Paul's, had in his day even a greater reputation. He had entered at S. John's, and was later on Fellow and Tutor of Peterhouse, after graduating as 2nd Wrangler, and was for a time Vicar of S. Mary the Less. Melvill was buried in the crypt of London's great Cathedral.

Thomas It was along the pathway by the Chapel at
Babington Trinity that Macaulay, the future popular essayist
Lord and historian, often walked: it is in the Chapel
Macaulay itself that his statue stands, graven with Sir
(1800-1859) Richard Jebb's inscription; and possibly no name
Trin. 1818. of Cambridge connexion is better known than
that of the writer of the "Lays of Ancient
Rome." After going to school at Little Shelford;

the boy of marvellous memory and rare ability entered the University. He gained the Craven Scholarship, as well as several prizes, and becoming Fellow quickly rose to eminence. After entering the House of Commons he accepted for a while a post in India. Then came the publication of the "Lays," the "Essays" and the "History." On historical matters he shed a new light and invested whole periods with living and dramatic interest. Possibly he was not strictly accurate, and at times his estimate of things was hardly fair, but he wrote with graphic and fascinating clearness. His Essays, in a way, did even more effectual work, for they popularised history; they were not without faults, for Macaulay often displayed bias and looked at things from the "Early Victorian" standpoint. On the subjects of philosophy and of religion he often went far astray, and his view of the Church of England was ill-founded and narrow; but yet he wrote "largely," and his striking utterances stand to be ever remembered, if not always agreed with. He had known Milner, Moultrie, and Charles Austin in Cambridge days: at the Union he was a prominent speaker, and his oratory was admired in the Commons. Kind-hearted and upright, and of great amiability, he occupied a great place in his day.

George Airy entered Trinity in 1819, and took the degree of Senior Wrangler. He became Fellow and was appointed Lucasian Professor,

Sir George
Biddell Airy
(1801-1892)
Trin. 1819.

and then Plumian Professor of Astronomy and Director of the Observatory. Later in life he became Astronomer Royal. He was a great writer, and living to an advanced age, left a most worthy record behind him.

James Challis (1803-1882) Trin. 1821. Airy was followed two years later by Challis, who entered at Trinity College and graduated as Senior Wrangler. Becoming later on Plumian Professor of Astronomy and Director of the Observatory, he was much connected with Adams and Airy in the discoveries they made.

Sir Alexander Cockburn (1802-1880) Trin. H. 1822. Cockburn, the well-known Chief Justice, who tried the Wainwright murder and the memorable Tichborne case, was Fellow of the Hall. He was contemporary with Lytton; and like him a speaker at the Union. He became a noted Judge, and was on the Commission in the Geneva arbitration over the Alabama claims.

Edward Bulwer, 1st Lord Lytton (1803-1873) Trin. 1822 Trin. H. 1822. Lytton's novels take a high place in popular estimation. Opinions possibly differ as to their excellence, but they have been widely appreciated. It is only necessary to mention "Pelham" and "Paul Clifford," and the later and better known works "Rienzi" and "The Last Days of Pompeii," to recall his fame. Among the plays he wrote, the "Lady of Lyons" and "Richelieu" still hold their own. First at Trinity and then passing to the Hall, he entered fully into University life, and together with Cockburn, often spoke at the Union. He was Member of Parliament for some years, and Secretary of State for the Colonies.

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Willis was one of the great mathematicians who came to the University about this time. He became Fellow of Gonville and Caius, and Jacksonian Professor of Experimental Philosophy. He made many improvements which were of service to the nation, and had a wide acquaintance with architecture, and a special knowledge of the architectural history of Cambridge.

Robert Willis
(1800-1875)
Gon. & Caius
1822.

As a boy, Maurice is said to have formed the idea which eventually took shape in the writing of his great work, "The Kingdom of Christ"—a book which still widely influences religious thought. He was at Trinity, and then at the Hall, but gave up the thought of a Fellowship. Intimate with Gladstone, Carlyle, Kingsley, and Stanley, he became well known as a London preacher, and later on attracted crowds of thoughtful men at S. Edward's in Cambridge. His views were not acceptable to all: rumours of sceptical leanings brought about his ejection from his Professorship at King's College, London. The suspicions hurt his gentle nature, but he went steadily on his way and accepted the Chair of Moral Philosophy, at Cambridge. Men thought him hazy, but he saw below the surface of things, and his views were solidly founded, and he did much to make others see the value of the historic element in Theology. He was greatly interested in Christian Socialism, and his advocacy of working men's colleges evinced his keen solicitude for the advancement of his fellow men. He seems, in early

**Frederick
Denison
Maurice**
(1805-1872)
Trin. 1823
Trin. H. 1825

days, to have spoken at the Union,* and throughout his life he nobly upheld the truth as it impressed him. His influence in theological thought is much recognised at the present day, and now that the din of controversy has passed, it is recognised how great a teacher he was, and what a beautiful character he possessed.

John Sterling In the same year there came to Trinity one
(1806-1844) who was widely admired, and is remembered
Trin. 1824. not only for the poems and prose works he
Trin. H. 1825 wrote, but for his intimacy with many great men
of his day. J. C. Hare, F. D. Maurice, Trench,
Coleridge, Wordsworth, and Edward Irving,
all seemed impressed with the charm of his
character, and his memory was made famous by
the biography which Carlyle wrote of him. He
died at the early age of 38.

Richard In the next year, Richard Chenevix Trench
Chenevix was, after being educated at Harrow, placed
Trench at Trinity, and became the friend of Maurice,
(1807-1886) Tennyson, Hallam, and later, of Samuel Wilber-
Trin. 1825. force. He was promoted to be Dean of
Westminster and then Archbishop of Dublin.
His writings on the "Parables" and "Miracles"
of our Lord were widely known, and his "Study
of Words" had a large circulation. He is
buried in the Abbey.

Edward Edward Fitzgerald, during his residence at
Fitzgerald Trinity, was the friend of Spedding, W. B.
(1809-1883) Donne, Thompson, and Thackeray; in later
Trin. 1826. years he was intimate with Tennyson, Carlyle,
and George Crabbe. Great was the affection
and regard which one and all of them had for

* On this point there is some doubt.

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this scholar of refined taste and charming manner, who revelled in literature, and thus followed out his meditative and dreamy bent. He has left us "Polonius" and "Euphranor," and, more than all, he revived rather than translated the "Quatrains" of the Persian poet, Omar Khayyám, and thus gave to the world a work which will prove lasting in its effect of affording an insight into delightful, if somewhat pessimistic Eastern poetry.

Christopher Wordsworth, son of the Master of Trinity, and nephew of the poet, took the degree of Senior Classic, and in addition gained a large number of Scholarships and prizes. He was for a time Public Orator of the University, and then Head Master of Harrow. As Bishop of Lincoln he was widely known, and wrote a Commentary on the whole Bible. Scholarly, sedate in manner, and seeming almost to be one of the ancient Fathers of the early Church alive again, he was looked up to as a great authority on Church matters.

Christopher Wordsworth
(1807-1885)
Trin. 1826.

The name of Lord Houghton was widely known in the last half of the nineteenth century. At Trinity he had been the pupil of Thirlwall, and in the society of that group of students, known as "Apostles," who met for discussion and criticism in the University. Among them were Trench, Thompson, Alford, F. D. Maurice, Sterling, Maine, Buller, Tennyson, Hallam, J. M. Kemble, Venables and Merivale. Later, he knew Gladstone, Wordsworth, Emerson and

Richard Monckton Milnes,
1st Lord Houghton
(1809-1885)
Trin. 1827.

Carlyle. His literary output was large, and he wrote several poems. In all ways he was greatly respected and admired.

**James
Spedding**
(1808-1881)
Trin. 1827.

For James Spedding, the Editor of Bacon's Works, the University had strong regard, and would have wished to make him Professor of Modern History when Kingsley died. At Trinity he was one of the "Apostles," and in later years proved to be a writer of considerable power.

**George
Augustus
Selwyn**
(1809-1878)
S. John's
1827.

George Augustus Selwyn, after being at Eton, where he was the friend of Gladstone, came as scholar to S. John's, and, taking the degree of Second Classic, was in due course made Fellow. He is remembered as a great Bishop. Called to be diocesan of New Zealand, he threw marvellous energy into the work and shewed what a Colonial Prelate could do. Under his rule, more Bishops were appointed for the island, and really efficient work was carried on. The Lambeth Conference, now of much moment, owed its inception to a large extent to his foresight. Becoming later Bishop of Lichfield, he equally made his mark in a home diocese, and left a name which is held in high esteem.

**Charles
Robert
Darwin**
(1809-1882)
Chr. 1828.

Christ's was the home of Darwin, the great naturalist, and the days at College were a happy period in his life. The studies of the place did not attract him: he was even then thinking on other lines, which were to lead to his famous theories. All that was high and lofty in ideal found favour with him, and he was loved and

respected by friends throughout his life. The famous trip in H.M.S. Beagle, which enabled him to lay the foundation of his subsequent knowledge, was taken in 1831, and then on his return came the removal to Kent, where for years he carried on his investigations. No trouble was too great, no detail too insignificant, for the careful balancing of facts which he set himself to acquire, and which took up all his time for many years; and when in 1859 he published his "Origin of Species," followed twelve years later by "The Descent of Man," the world discovered that it had a great investigator in its midst. Possibly now not all of his conclusions would be unhesitatingly accepted, but for the boldness with which he advanced what appeared to him the truth, all thinking men had the greatest regard, and his theories produced a most important effect upon the world's thought. Even those who failed to agree with him admired his gentle nature and the devotion with which he gave himself up to the study which he did so much to elucidate. He was the intimate friend at Cambridge of Henslow, and later on of Hooker, and Lyell, and all the great scientific men of the day. He lies buried in Westminster Abbey. In 1909, one hundred years after Darwin's birth, and fifty years after the publication of the "Origin of Species," there was a great gathering at Cambridge of men of science from all parts of the world, to testify to the high appreciation in which the name of Darwin is held at the present day.

Alexander William Kinglake
(1809-1891)
Trin. 1828

Kinglake, the historian of the Crimean War, and the writer of "Eothen," was at Trinity, after being at Eton under Keate. He was intimate with Thackeray and Tennyson, and greatly admired as an author.

Alfred Lord Tennyson
(1809-1892)
Trin. 1828.

When Tennyson came to Trinity, he soon passed into the close friendship of the men who were styled "Apostles." For one of them, Arthur Hallam, he had great affection, and Hallam's early death became memorable in the verses of "In Memoriam." Later in life he was intimate with Gladstone. Kingsley, and Maurice, to whose teaching he paid great deference. Over the minds of Englishmen Tennyson had full control, and to them he spoke as no other could. Patriotic and loyal, he appealed to his countrymen's feelings and affections in noble lines which were well thought out and always within their range of understanding. There is only need to mention "Idylls of the King," "Two Voices," "In Memoriam," "Maud," "Charge of the Light Brigade," and "Crossing the Bar," to recall the interest with which his poems were received. In the writing of drama he was, perhaps, not thoroughly successful, but "Queen Mary" and "Becket" contained much that was good. The nation grieved when he passed away, and with a widespread sense of loss he was laid to his rest in the Abbey by the side of Robert Browning. A statue of him has recently been placed in the Chapel of Trinity College.

Alford, whose name is well-known in connection with Greek Testament studies and the early attempts to form an English Revised Version, took his degree from Trinity. He was a good scholar and a man of much culture and refined thought. He enjoyed the friendship of that well-known group of students who gathered round Tennyson. He subsequently became Dean of Canterbury.

Henry Alford
(1810-1871)
Trin. 1829.

The name of Thackeray is known throughout the English speaking world. The great works which he wrote rank as masterpieces of the novelist's art. His insight into character and the beauty of many of his tales render necessary some knowledge of his writings for every person who claims to be educated, and the drawing of the men and women he so cleverly portrayed can hardly be surpassed. He had been at Charterhouse, and came to Trinity as one of Whewell's pupils: his rooms are still shewn in the First Court, and among his friends were Thompson, Kinglake, Monckton Milnes, and Tennyson. The Union Society claims him as one who spoke at the debates. He took no degree, but after travelling went for a time to the Bar, and then began his first literary efforts in journalism. He worked hard but with indifferent success, and it is almost saddening to hear of this man of master mind and powerful presence toiling for his daily bread, and waiting long in vain for that acceptance which he so hoped to see. Even "Vanity Fair" was at

**William-
Makepeace
Thackeray**
(1811-1863)
Trin. 1829

the first a failure: shortly after followed "The Virginians," and that story of his old Charter-house home, "The Newcomes," which is so generally loved. "Esmond" is by some considered to be one of the finest novels ever written. After his death the public gave him that tribute which, to some extent at least, had been denied him in life, and he rests in the Abbey.

John William
Colenso
 (1814-1883)
 S. John's
 1832.

It has fallen to few people to stir the religious world so effectually as did Colenso in his day. So-called advanced Biblical criticism was then virtually unknown in England, and the extreme views that he put forward, with reference to the Old Testament, brought a storm of obloquy about his head. Born in poverty, and lacking advantages, by sheer strength of will he made his way to Cambridge and graduated from S. John's as Second Wrangler and Smith's prizeman. He became Fellow and was afterwards a Mathematical Master at Harrow. He was then appointed Bishop of Natal, and applied his energies to the study of the Zulu language. But his fame rests upon the bold views he took with regard to the Pentateuch: views which, though now generally accepted, were at the time regarded as almost blasphemous. The Evangelical party felt his action deeply: that he was extremely rash is hardly to be doubted, and even Maurice, who had been his friend for some time, severed himself from him. Bishop Gray, the Metropolitan of Cape Town, claimed to have power to try him for

heresy, and duly deposed and excommunicated him, and diverted from him all the funds he could. For years the controversy raged—Colenso defied his foes, refused to resign and braved the issues. Only recently has the disturbed state of his diocese passed away. Into the merits of the controversy there is no need to enter: deplorable as it was it seemed inevitable. For one thing we may be thankful: throughout the trouble all fair-minded men rejoiced to recognise the integrity which had characterised the Bishop through his life: he fought for what seemed to him truth and honour, and his worst enemies found him a fair and generous opponent.

Vaughan entered Trinity in 1834, and after obtaining a scholarship, took his degree in 1838 as Senior Classic and Chancellor's Medallist, being bracketed with Lord Lyttelton. He was made Fellow of his College, and became successively Head Master of Harrow, Vicar of Doncaster, Master of the Temple, and, late in life, Dean of Llandaff. Devoting himself to Biblical study and avoiding every form of controversy, he went quietly on his way, and refused promotion to episcopal office. He was widely known as an attractive and thoughtful preacher, and as one who had a peculiar aptitude for training men for the ministry, and impressing them with his own deep earnestness and sanctity of life.

Charles John
Vaughan
(1816-1897)
Trin. 1834.

CELEBRATED CAMBRIDGE MEN.

Thomas Attwood Walmisley
(1814-1856)
Jesus 1835.
Trin. 1839.

Lovers of Cathedral music remember with pleasure the name of Walmisley, who was appointed organist of Trinity and S. John's, and was shortly after made Professor of Music. He joined the University and took his degree from Jesus. It fell to him to compose anthems for the installation of two Chancellors, Lord Camden and Prince Albert. He was a great admirer of Bach, and wrote some fine Church Music. A brass to his memory exists in Trinity Chapel.

Harvey Goodwin
(1818-1891)
Gon. & Caius
1835.

Goodwin, who took his degree as 2nd Wrangler, was Scholar and Fellow of Gonville and Caius, and was a very capable writer on scientific subjects, which he made extremely interesting. He is still widely remembered by those who were undergraduates in his day for the spirited and thoughtful sermons which he delivered as Chaplain of S. Edward's. He subsequently became Dean of Ely and Bishop of Carlisle. Among his friends were Benjamin Webb, Thompson, and Neale, who were all fellow members of the Cambridge Camden Society: and he was also intimate with R. L. Ellis and Mackenzie.

John Mason Neale
(1818-1866)
Trin. 1836.
Down. 1840.

While the Tractarian leaders were closely connected with Oxford, men of great learning were not wanting at Cambridge who were in sympathy with the movement and in a practical way largely helped it forward. It would be difficult to say how vast an influence Neale quietly brought to bear on the Church of England by his writing. Trained in the Evangelical

school, and entering as a scholar at Trinity, he quickly gave proof of his proficiency. His dislike of mathematics prevented him from obtaining the high degree in Classics which he might otherwise have gained: he was, however, Members' Prizeman, and in due course became Fellow and Tutor of Downing. It was due to his initiative, in conjunction with Benjamin Webb, his life-long friend, who was also at Trinity, and well-known later on as Vicar of S. Andrew's, Wells Street, that the Cambridge Camden Society was started in 1839, and the work of restoring and beautifying the Churches of England begun. It was to these two young men that people applied to know how to proceed on proper lines in Church restoration. The Society gained considerable notoriety concerning the restoration of the Church of the Holy Sepulchre in the town: and later its headquarters were removed to London. After ordination Neale settled down to a life of strenuous writing—high preferment came not to him: the only post he was ever offered was the wardenship of Sackville College near East Grinstead, where his duty was to minister to a few almshouse poor, for a yearly salary of £30. Thoroughly loyal as he was to the Church of England, he met with opposition: people misunderstood his great learning, mention was made of his leanings to "spiritual haberdashery," and for 14 years he was under episcopal inhibition. The number of works he produced in his life

of 48 years was almost phenomenal—a great linguist, theologian, and liturgiologist, with a thorough knowledge of the Eastern Church, he was also famous as a translator of Greek and Latin hymns. He could turn English poetry into perfect Latin verse with extraordinary facility: a story is related with regard to a call which he made on Keble at Hursley: “After talking with his guest, Keble left the room to search for papers, and was unexpectedly detained. When he returned, Neale observed with a touch of reproach, that he had always understood the ‘Christian Year’ to be entirely original. Keble replied that it most certainly was. ‘Then how do you explain this?’ and Neale drew forth a Latin version of one of the poems, and placed it before him. Keble, too simple-minded to be suspicious, was confounded, and could only protest in distressed astonishment that he had never seen the original before: but, though relieved, he can hardly have been less surprised when Neale explained that he had taken advantage of his absence to turn the English into Latin.”* For eleven years in succession he obtained the Seatonian Prize, and many of our best known English hymns are due to him. His stories for the young are also widely appreciated. He was intimate with Challis, Goodwin, Beresford Hope, F. A. Paley, George Williams, Pugin, and Littledale. He founded the sisterhood at East

* E. A. Towle, *John Mason Neale*, p. 213.

Grinstead, and lies buried in the Parish Church-yard.

Possessed of a gentle nature and many great moral qualities, Ellis deeply impressed the Cambridge men of his day. Taking the degree of Senior Wrangler when Goodwin was placed second, he became Fellow of Trinity, wrote several papers on scientific and linguistic subjects, and joined Spedding in editing the works of Bacon. Of frail constitution, after a suffering life, he passed away at the age of 42.

Robert Leslie Ellis
(1817-1859)
Trin. 1836.

George Gabriel Stokes, who was born in Ireland, was educated at Bristol College. He entered Pembroke, and becoming Senior Wrangler and Smith's Prizeman was made Fellow. Men of high genius were at the University just then: Cayley was Senior Wrangler in 1842, Adams in 1843, and Thomson followed only two years later. In 1849 Stokes was appointed Lucasian Professor, a post which he held for 50 years: throughout that period he was regarded as one of the foremost scientists of his day, and to his opinion great deference was paid. While he gave special attention to hydrodynamics, optics, and acoustics, he was an acknowledged authority upon every scientific question. At times he interested himself in the commonplace facts of everyday life: it is related that he loved to try and explain the reasons why old glass of stained windows seems to us to

Sir George Gabriel Stokes
(1819-1903)
Pemb. 1837.

* *R. L. Ellis, Biographical Memoir of,*
by H. Goodwin, p. xix.

have especial beauty, and why some particular fashion of dress is pleasing to the eye, or the reverse. His accurate mind easily detected a fault: once at an Academy dinner, he pointed out that the colours of the rainbow depicted on a prominent picture, were in the wrong order.* After being Secretary to the Royal Society for many years, he became President: and for four years he represented the University in Parliament. Reserved in manner and often silent, he was yet full of human kindness, and his scientific intelligence found no difficulty in accepting Christian doctrines. In 1899, his jubilee as Professor was kept with much ceremony, and in 1902 he was appointed to the Mastership of the College. He died, universally respected, the following year, and a medallion of him was placed in Westminster Abbey.

**Alexander
James Beres-
ford-Hope**
(1820-1887)
Trin. 1837.

The name of Beresford-Hope, Member of Parliament for the University, was in the minds of Cambridge men for many years. Connected with Harrow and Trinity, he was an excellent example of those men who faithfully serve both Church and realm. He most liberally restored S. Augustine's College, Canterbury, and largely aided in building the beautiful Church of All Saints', Margaret Street, erected for the special purpose of setting forth at its best the stately worship of the English Church. In all Church questions in Parliament he took a lively interest.

Sir G. G. Stokes. Memoir, pp. 20, 21, 23.

Cayley, the Senior Wrangler and the scholar and Fellow of Trinity, passed most of his life in ardent mathematical research. He became Sadlerian Professor of Pure Mathematics, and his opinion on all scientific matters was treated with the greatest respect, both at home and abroad. His portrait is in the Dining Hall at Trinity.

**Arthur
Cayley**
(1821-1895)
Trin. 1838.

The author of "Westward Ho!" has a fame that may be envied. Born in Devon, he matriculated at Magdalene and became scholar. In early days, he admired Maurice, Coleridge, and Carlyle, and in later years he was the intimate friend of Martineau, Arthur Stanley, Froude, J. S. Mill, and Thomas Hughes. From the quiet of Eversley he gave to the world "Yeast," "Alton Locke," "Hypatia," "Westward Ho!" and "Two Years Ago"—novels which are still widely read. As a thinker he achieved high renown, and the charm of his conversation was remarkable; and when Cambridge called him to be Professor of Modern History, his lectures became very popular. Strong in his appreciation of all that was noble, his sturdy manliness of thought left a great impression on the English mind, and the people learned to love and respect the teaching of this great Christian writer who worked for the highest ends.

**Charles
Kingsley**
(1819-1875)
Magd. 1838.

**John Couch
Adams**
(1819-1892)
S. John's
1839.

Adams, who was to become famous as the discoverer of the planet Neptune, was entered as an undergraduate at S. John's in 1839. A Cornishman by birth, he took his degree as Senior Wrangler, and his papers were said to be of exceptional merit. As Fellow of his College he gave himself up to advanced mathematical study, and eagerly tried to discover the reason for the irregularities in the motion of Uranus. Deep investigations led him to prove the existence of another, and as yet unknown planet, and he left a record of his discovery with Airy in 1845; just after this time the French astronomer, Leverrier, published exactly similar conclusions, at which he had arrived by independent study: thus by English and French authority there was suddenly revealed to the scientific world, the fact of the existence of the planet Neptune, and both Adams and Leverrier were accorded equal honour by the Royal Society. Adams held the post of Lowndean Professor of Astronomy in succession to Peacock, and was also later on Fellow of Pembroke. He was admired and revered, and enjoyed the special friendship of Challis, Airy, and Herschel.

**Sir Henry
James Sumner**
Maine
(1822-1888)
Pemb. 1840.
Trin.H. 1845.

Sir Henry Maine, who was known to the world as a great jurist, came as a Christ's Hospital boy to Pembroke, and became later on Tutor at the Hall and subsequently Master. He graduated as Senior Classic, and was Professor of Civil Law, and in after years Whewell

Professor of International Law. Some of his legal writings are highly valued.

During the latter part of the nineteenth century, the name of Kelvin was almost a household word. Born in Belfast, and given an early education at Glasgow, where his father was Professor, he came to Peterhouse in 1841. Placed under the guidance of Hopkins, the well-known mathematical "coach," forming, even then, a friendship with Stokes, which was to last through life, and displaying eagerness for boating, and also for music, he graduated as Second Wrangler and First Smith's Prizeman, the Senior Wranglership being awarded to Parkinson, of S. John's. Even then, he was recognised as a mathematician of extraordinary power: his papers in the Tripos were of great merit, and it is related that one of the examiners remarked to the other, "You and I are just about fit to mend his pens." In 1846, he was made Professor of Natural Philosophy at Glasgow. At Glasgow he was to pass the remainder of his life, and to be looked on as one of the greatest living authorities on all scientific matters. He lived during the years when the science of electricity was to make extraordinary progress; by the vastness of his knowledge and the keen interest which he threw into his work, he not only helped this progress forward, but inspired enthusiasm in most with whom he came in contact. In 1892, he was raised to the Peerage, and in 1896 the

William Thomson,
Lord Kelvin
(1824-1907)
Pet. 1841.

jubilee of his tenure of the Professorship was kept. He lies by the side of Isaac Newton, in Westminster Abbey.

Henry Latham For many years the attractive personality of
(1821-1902) Henry Latham was respected in the University,
Trinity 1841 both by the elder members and by the under-
Trin. H. 1847 graduates. Scholar of Trinity at first, and then
entering Trinity Hall, he became a most successful
Tutor, and finally was elected Master in
succession to Maine. His common-sense was
always to the front: without being a trained
theologian, he yet thought out theological and
scriptural matter in his own wonderful way,
and left writings of lasting value and original
insight—among these are “Pastor Pastorum”
and the “Risen Master.”

Charles “No one else will go, so I will,” was Mac-
Frederick kenzie’s remark when friends tried to dissuade
Mackenzie him, the man of fine appearance and athletic
(1825-1862) prowess, from throwing away his high chances
S. John’s for the purpose of taking up missionary work.
1844. Cambridge had indeed inspired him with a
Gon. & Caius lofty ideal, and when once his thoughts were
1845. turned to the Mission field nothing could keep
him back. He had been Second Wrangler when
Todhunter was Senior, and was Fellow and
Tutor of Gonville and Caius after being at S.
John’s. The Universities’ Mission to Central
Africa had first been formed, and Mackenzie
consented to be consecrated Bishop. He was
much associated with Livingstone, and is re-
membered as one who gave up his life to duty.

From King Edward's School, Birmingham, where James Prince Lee was Headmaster, there passed to Cambridge about this time a remarkable trio of men, Westcott, Lightfoot, and Benson, one and all destined to hold high positions in the Church. Westcott entered at Trinity, and became Senior Classic and Fellow. The work of his life was done in collaboration with a friend: in company with Hort he laboured for more than twenty years at the perfecting of the text of the New Testament, with results which are widely known. The Commentaries he wrote on the Epistles of S. John, on the Epistle to the Hebrews and on the Gospel of S. John, stand as memorable works, and while these books were in preparation he was with signal ability holding the Regius Chair of Divinity in the University, and a canonry at Westminster, where his thoughtful sermons made a great impression. Called at the age of 65 to succeed his College friend Lightfoot in the See of Durham, he threw himself heart and soul into the exacting work of the Northern Diocese, and deeply impressed the mining population. The power he wielded was largely increased by his successful treatment of the strike trouble. Looked up to as a saint by those who were closely connected with him, revered as a leader of thought by a wide circle of followers, admired as a theologian even by German writers, this man of extremely humble mind, very unlike the Prince Bishops of ancient

Brooke Foss
Westcott
(1825-1901)
Trin. 1844.

days, gained even with all his mysticism a hold over the North which lasted until his death.

**Fenton John
Anthony
Hort**
(1828-1892)
Trin. 1846.
Emm. 1871

In 1846 there passed from Rugby to Trinity one whose name was to become widely known as a devoted and painstaking critic of the text of the Greek Testament, and as a Professor of Divinity who, both in the Hulsean and Lady Margaret Chair was, together with Westcott and Lightfoot, to raise Biblical scholarship in Cambridge to an extremely high level. Ever paying the most scrupulous attention to minute accuracy, he not only exercised an important influence on the rendering of the Revised English Version, but in conjunction with his colleague, Westcott, brought out an edition of the Greek Testament, which stands as a memorial of sustained and laborious work, and as the embodiment of the views on critical questions of men whose opinion will not lightly be set aside. In all things that Hort understood—and he understood many—his determination was to give of his best, and the memory of his usefulness at Cambridge will not soon be forgotten. In early life he had been influenced by the teaching of Arnold, Tait, Coleridge, and Maurice, and during his residence in the University was the intimate friend of Paget; Stokes, Sedgwick, Bradshaw, Benson, Luard, and Clerk Maxwell, among many others.

**James
Hamblin
Smith**
(1827-1901)
Gon. & Caius
1846.

Few Cambridge men were more widely known in their day than Hamblin Smith. After graduating in the Mathematical and also in the Classical Tripos, he settled down to the work

of reading with pupils for the ordinary degree and of writing useful text-books. During many years a large body of men found his training of great value. Peculiarly apt in imparting knowledge and strong in administrative wisdom, he was looked up to by both University and Town, and respected alike for his high character and his genial good nature.

The cause of medical science was greatly forwarded at the University by Humphry. He had been trained at S. Bartholomew's Hospital, and was appointed Surgeon at Addenbrooke's Hospital. He then entered Downing College, and rapidly rose to eminence, becoming Professor of Surgery. The Humphry Museum, recently opened by King Edward, is a worthy tribute to the way in which he, in company with Paget, advanced the Medical School in Cambridge.

**Sir George
Murray
Humphry**
(1820-1896)
Down, 1847.

The wisdom of appointing a first-rate Professor to a Bishopric is a debatable point, and many have never ceased to regret that Lightfoot's valuable theological writing received a check when Lord Beaconsfield made him Bishop of the see of Durham. Lightfoot had known Benson at school, and on entering Trinity under Thompson became a pupil of Westcott. He took his degree as Senior Classic and 30th Wrangler, and was Chancellor's Medallist. After being Fellow and Tutor, he was ordained by Prince Lee, his old Headmaster, then Bishop of Manchester. For years,

**Joseph
Barber
Lightfoot**
(1828-1889)
Trin. 1847.

Lightfoot was a power in the University, and was Hulsean and then Margaret Professor: his lectures, full of vast learning and research cleverly presented, attracted crowds: but he was no mere bookworm, and he exercised an enormous influence on behalf of a genuine and manly Christianity. The same thing was true of him as Canon of S. Paul's, and in that huge Cathedral this able scholar made the faith acceptable to London multitudes. During all this period his published books were attracting great attention, and there was general regret when it was known he was about to leave his home of so many years. At his farewell sermon on the late evening of a Lenten Sunday, S. Mary's was crammed with undergraduates and townsfolk. At Durham his writing of necessity was curtailed, but the inherent power of the man became increasingly evident, and the diocese was admirably worked. Simple in tastes, he yet revelled in the associations of Auckland Castle. His commentaries on the Epistles are standard works, and his onslaught on the writer of "Supernatural Religion" was generally allowed to be a masterly piece of argument.

**Edward
White
Benson**
(1829-1896)
Trin. 1848.

Benson was in many ways one of the most striking Primates the Church of England ever had. At Cambridge he graduated from Trinity as 8th Classic and Chancellor's Medallist, and became Fellow. Wherever he was he succeeded. At Wellington College he raised the school to a high level: at Lincoln he was

a power in the Cathedral and among the city folk: in the See of Truro he brought all his great knowledge to bear both on the foundation-laying of the Cathedral and on Diocesan works, with results which, at Truro, can never be forgotten. At Canterbury he also did well: he set before him the aim to be a "Bishop of England," and left his impress on the Church. The case of the Bishop of Lincoln came before him: he "tried" the case and duly published his judgment. His conception of the Church of England was not that of a State-made body dating from the Reformation, but the ancient historic Church of this land, purified and reformed, it is true, but for all that identical with the Church which Augustine founded. The Bishop's trial was looked on as a national event, and in the Primate's "judgment," masterly knowledge of Church history and of ceremonial detail were clearly visible. Some might cavil at the line the Archbishop took: what no one ventured to do, was to gainsay his knowledge of the subject. Benson's death was tragic—he had been in Ireland, the guest of the Irish Church: he crossed over to stay with Gladstone, and, on the Sunday after, attended Hawarden Church: there, with startling suddenness the call came, and his end cast a gloom over the land. He was buried with great pomp in Canterbury Cathedral, and left the Church the poorer by his death.

**Spencer
Compton,
Duke of
Devonshire**
(1833-1908)
Trin. 1850.

After being connected with Trinity, like his father before him, Cavendish entered the great world of politics, where he was to display that calm and weighty common sense which was characteristic of him. He held various offices in the Gladstone ministry, and was chosen in 1875 as Leader of the Liberal Party. Recognizing in 1880, when he might have been Prime Minister, that the nation wanted Gladstone to return to power as Premier, he consented to serve under his former chief, until his dislike of Home Rule for Ireland caused him to resign his post. As a Liberal Unionist, he joined Lord Salisbury's ministry in 1895, and from that time until the Tariff Reform movement arose, he was a member of the Government. Straight in dealing and direct in speech, he was looked on as a reliable statesman. As Chancellor of the University from 1892 until his death, he gained the appreciation of Cambridge men.

**Sir Leslie
Stephen**
(1832-1904)
Trin.H. 1850.

After being at Eton and Trinity Hall, and taking his degree as a Wrangler, Stephen became Fellow, and, together with Henry Latham, Tutor of the College. For athleticism he had a high regard: he rowed, and ran, and set the example of a strenuous manly life. For a time he was in Orders, but finding that he could not conscientiously hold all the teaching of the Church, resigned his Tutorship and entered on literary work in London. There he was recognised as a power in the world

of letters, and was widely known. He was, for some years, Editor of "Cornhill," and also of "The Dictionary of National Biography." Many "Lives" came from his pen, among them that of Henry Fawcett. He also wrote "The Playground of Europe," "Essays on Free-Thinking and Plain-Speaking," "An Agnostic's Apology." He was knighted in 1902.

Bradshaw who, after being at Eton, became Fellow of King's, was in the close friendship of Benson, Hort, Luard, Westcott, and George Williams. Working at the University Library he, in time, became Librarian, and his tenure of the office merits the highest praise. He revered books, and lived with the aim of making the study of their history a delight to himself and to others. It was not always easy to get him to return a book in which he was deeply interested, and Dr. George Prothero* has in his interesting biography recorded the story of one who, anxious to get a small but valuable book which he had lent to Bradshaw returned, finding appeals to him of no avail, sent a letter addressed to Mr. Bradshaw's "executors," requesting that the book might be returned through them. Beloved as a friend and valued as a truly delightful companion he, by his zeal for his work, put enthusiasm into all with whom he came in contact, and by his great knowledge on questions affecting books and manuscripts

**Henry
Bradshaw**
(1831-1886)
King's 1850.

* G. W. Prothero, "Memoir of Henry Bradshaw," p. 375.

was of great use in the literary world: when he died the University was conscious that it had lost one whose departure was a matter for deep regret. A bust of him exists in the Library.

**James Clerk
Maxwell**
(1831-1879)
Pet. 1850.
Trin. 1850.

Clerk Maxwell, who had been trained at the University of Edinburgh, entered at Peterhouse and then removed to Trinity. Taking his degree as 2nd Wrangler and duly elected Fellow, he was made the first Professor of Experimental Physics, and had a great deal to do with the successful furnishing of the Cavendish laboratory. Powerful in his reasoning, he made many discoveries, and combined with his scientific ability an ardent belief in the Christian faith. Brilliant and deeply earnest, and beloved by those who knew him for his genuine fun, he was called to rest at the age of 48, having given promise of still greater achievements had he lived.

**Frederic
William
Farrar**
(1831-1903)
Trin. 1850.

Farrar, who is widely remembered as the author of the well-known "Life of Christ," graduated at Trinity as 4th Classic, and became Fellow. Both at Marlborough, where he was Headmaster, and at Westminster where he was Canon, he gave himself up to writing, and many works came from his pen, "Eric," "Life of S. Paul," "Early Days of Christianity," and the popular work, the "Life of Christ," which passed through twelve editions in a year—and was translated into many languages. He was also known as a great and attractive preacher who employed in his sermons, as in his writing, some-

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what florid language. His detractors sneered at his flowery style, but they knew not the real man, for in all that Farrar wrote there was also to be found deep and competent learning. He became in later years Dean of Canterbury, and the memory of him abides, and is that of one who was kindly, generous and good.

Born at Quebec, and trained at University College School, Routh entered Peterhouse when Thomson was Fellow, and Clerk Maxwell a brother undergraduate. Routh became Senior Wrangler and Smith's Prizeman in 1854 and subsequently Fellow. For 30 years he acted as Private Tutor at Cambridge for the Mathematical Tripos: during that period it was regarded as practically certain every year, that one of Routh's pupils would be Senior Wrangler; and no less than 27 Senior Wranglers were trained by him. He published an important work on Rigid Dynamics.

**Edward John
Routh**
(1831-1907)
Pet. 1850.

"Fly Leaves" and "Verses and Translations" are two of the best known works of lighter verse left us by that quaint and inconsequent but delightful man, Charles Stuart Calverley, who, after being at Harrow and at Oxford, came to Christ's in 1852. He obtained the Craven Scholarship and Members' Latin Essay Prize, and passed on to a Fellowship. The friend of J. R. Seeley and of Walter Besant, he charmed everyone by his brilliant flashes of genius, and though kept back by ill-health from a career in the great world, he nevertheless achieved a

**Charles
Stuart
Calverley**
(1831-1884)
Chr. 1852.

high degree of merit in the difficult art of refined parody.

**Henry
Fawcett**
(1833-1884)
Pet. 1852,
Trin.H. 1853.

The life of Henry Fawcett, the blind Postmaster-General, may be described in a sentence. It was the life of a man who, having suffered an unlooked-for calamity, refused to allow it to spoil his career. Entering at Peterhouse he quickly migrated to the Hall and became Fellow after graduating as 7th Wrangler. Blinded by a gun accident and cheered in terrible depression by his teacher Hopkins, he braved the calamity and lived as though he saw. His determination was heroic, and it meant the continuous exercise of an iron resolve. Kind-hearted and generous, he was constantly to be met round Cambridge, walking, talking vehemently, and even skating, despite his blindness. Professor of Political Economy, and eventually Member for Brighton, he became a valuable servant of the State: save for his infirmity he would have been in Gladstone's Cabinet. Throughout he was a consistent Radical, and died comparatively young. He narrowly missed being raised to the Mastership of the Hall.

**Sir
John Robert
Seeley**
(1834-1895)
Chr. 1852.
Gon. & Caius
1882.

Seeley, the Fellow of Christ's, and later on of Gonville and Caius, was one of the most thoughtful men of his time, and had the faculty of drawing public attention to the matter of his thoughts. Looked upon as an undergraduate of great promise and the friend at Christ's of Calverley and Besant, he published anonymously, in early life, "Ecce Homo," which was

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at first indifferently received. Made Professor of Modern History in 1869, he drew crowds to his lectures, and published his great work, "The Expansion of England." He may be regarded as almost the founder of the Imperial idea: and his teaching is apparently bearing abundant fruit.

The terror of Fenianism was a very real one in the "Eighties," and the name of Lord Frederick Cavendish, the Irish Secretary, who was murdered in cold blood in Phoenix Park, in company with Burke, still vividly recalls those anxious times.

**Lord
Frederick
Cavendish**
(1836-1882)
Trin. 1855.

Henry Sidgwick, who came to Trinity from Rugby, was Senior Classic, and Fellow, and proved to be a man of high attainment in Philosophy. He was largely influenced by the writings of John Stuart Mill, and his "Methods of Ethics" was published in 1874, and followed by several other treatises. He was appointed to the Knightsbridge Professorship of Moral Philosophy in 1883. He was one of the foremost advocates for the higher education of women, and had much to do with the successful launching of Newnham College.

**Henry
Sidgwick**
(1838-1900)
Trin. 1855.

Henry Campbell-Bannerman was at Trinity, after studying at Glasgow University. Through his whole life, a faithful adherent of the Liberal party, he was Secretary for War 1892-1895, and in 1905 became Prime Minister. For his consistent belief in his principles and for his never-failing cheerfulness and good nature, men had a regard. Ill-health brought about his resignation a short time before his death.

**Sir Henry
Campbell
Bannerman**
(1836-1908)
Trin. 1855.

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**Sir William
Sterndale
Bennett**
(1816-1875)
Mus. D.
S. John's
1856.

Sterndale Bennett, the composer, hailed from Cambridge: he was baptized at S. Edward's and became a choir boy at King's. Probably the music in that glorious Chapel produced a great effect upon a nature already adapted to benefit by careful training. The pupil, in London, of Crotch, and the friend of Mendelssohn, Schumann and Spohr, he early attracted notice, and may be said to have been more thoroughly appreciated on the Continent even than in England itself. The University raised him to the Professorship of Music, and he was also Principal of the Royal Academy. His compositions were distinguished by refinement and grace. His two chief works, "The May Queen" and "The Woman of Samaria," attained a large amount of popularity. He lies buried in Westminster Abbey.

**Sir Walter
Besant**
(1836-1901)
Chr. 1856.

Besant, who came to Christ's in 1856, is remembered as the prolific writer of novels, at first in partnership with Rice, and then under his own name. Among the chief, some of which attained to wide popularity, may be mentioned, "Ready Money Mortiboy," "This Son of Vulcan," "The Golden Butterfly," "Children of Gibeon," "Monks of Thelema," and "All Sorts and Conditions of Men." In his later years he took to writing popular but extremely valuable antiquarian accounts of the Metropolis, and thus did great service to all who are interested in old London.

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Coming with a great name from Charterhouse to Trinity when Lightfoot was Tutor, and obtaining both the Porson, and also the Craven scholarship, Jebb graduated as Senior Classic, and was, in due course, made Fellow and Tutor of his College. As Public Orator his speeches were regarded with favour. For a time he held the Greek Chair at Glasgow, and then returned to be Regius Professor of Greek at Cambridge. Among his friends were Fawcett, Sidgwick, G. O. Trevelyan, and Bradshaw. As Member for the University, his gifts were of service: and on the subject of education his refined oratory was readily listened to. Knighted in 1900, and chosen for the Order of Merit, he left his "Sophocles" as a monument of his scholarship.

**Sir Richard
Claverhouse
Jebb**
(1841-1905)
Trin. 1858.

Few men have led a more romantic life than Palmer, and yet have deserved so well of their country. His name recalls the Egyptian troubles of the "Eighties." Born at Cambridge, he early in life shewed an aptitude for languages, and was fluent in Romany. To him proficiency in Eastern tongues was mere child's play, and in time his remarkable talents became known. S. John's gave him a home and made him Fellow in 1867. For a time he was in residence: but not infrequently undertook journeys to distant parts: for instance, when he walked the whole way from Sinai to Jerusalem, to name and make sure of the sites of historical places. He became Lord Almoner's reader of

**Edward
Henry Palmer**
(1840-1882)
S. John's
1863.

Arabic in the University, and proved himself an intensely useful man. Gladstone selected him for the important State mission of winning over the Sheykhs to the side of the Egyptian Government against the insurgent Arabi. Palmer was remarkably fitted for such work, as his mastery of Arabic was only equalled by his wonderful faculty of assuming not merely the garments, but the very appearance and manner of the Arab. Moreover he was intimately acquainted with the mental habit of the cunning and suspicious men with whom he had to deal. His purpose was to prevent the Suez Canal from being injured. Some trouble arose as to the money to be paid. Palmer had Charrington and Gill with him: all three were treacherously murdered, and the whole nation was deeply grieved; The remains were brought home and solemnly deposited in S. Paul's Cathedral. A painting of Palmer in Eastern robes is a striking object in the College hall.

**Sir^cFrank
Lockwood**
(1846-1897)
Gon. & Caius
1865.

Frank Lockwood, the Yorkshireman, one of those delightful persons who are universally beloved, entered at Gonville and Caius. Through life he never ran quite in the ordinary groove, and at Cambridge was too erratic to gain the full approval of the authorities: he took the ordinary degree and then passed to a notable public career as a most successful barrister, as Member of Parliament for York, and finally as Solicitor-General. Highly entertaining in private life, an admirable artist, and one of

CELEBRATED CAMBRIDGE MEN.

the most attractive and versatile of men, he was greatly admired in life and deeply regretted in death.

The name of Charles Stewart Parnell loomed large on the political stage from 1870-1891. Born at Avondale, he came to Magdalene to complete his education, but at no time seems to have cared for the Cambridge life, and he took no degree. Then he gradually developed into the autocratic leader of the Irish Party, "the uncrowned king," as he was called, who won Gladstone over to the idea of Home Rule for Ireland. Reserved and determined, he proved himself to possess wonderful power and, for a time, it seemed he would win his way. In rapid succession came the Parnell Commission—the Pigott episode, the final breakdown of the cause, and the bitter bickerings of his divided followers. Worried into his grave this strange, mysterious patriot passed away, still loved by some and feared by others, and was buried in Glasnevin Cemetery, near to the resting place of Daniel O'Connell.

**Charles
Stewart
Parnell**
(1846-1891)
Magd. 1865.

After being at Eton and Trinity, Maitland took his degree in the Law Tripos. Some years later, he was appointed Downing Professor of the Laws of England. The work he did at Cambridge in legal and historical research was very important. Bygone times seemed under his investigation to come more clearly into view: he threw light on the real motives which underlay ancient documents, and made

**Frederic
William
Maitland**
(1850-1906)
Trin. 1869.
Down. 1888

the Law an interesting and engrossing study. He published many writings, among which may be mentioned "Doomsday Book and Beyond" and "Borough and Township": he also wrote the life of Leslie Stephen. A clever speaker, with an original way of looking at things, he gathered round him a large circle of friends. His death at a comparatively early age occasioned widespread regret.

**Francis
Maitland
Balfour**
(1851-1882)
Trin. 1870.

Francis Balfour, the clever brother of Arthur James Balfour, gave intimation of his power by his work on Embryology and Animal Morphology, and was Fellow of Trinity, after being at Harrow. His friends, who valued his charming personality, were saddened by his untoward death in the Alps.

**James
Kenneth
Stephen**
(1859-1892)
King's 1878.

Few men have been more regretted in their early death than Stephen, better known to Cambridge men as J.K.S. Scholar at Eton and at King's, and Whewell Scholar in the University, he became Fellow, and was, for a time, Tutor to the Duke of Clarence. President of the Union Society, and a brilliant speaker and accomplished orator, he seemed to have a great future before him. His "Lapsus Calami" and other verses are exemplifications of the rare combination of original wit with almost perfect technical facility.

**Sir Michael
Foster**
(1836-1907)
Trin. 1883.

Though not originally a Cambridge man, for it was with London University that he was connected, Michael Foster, on account of his scientific attainments, was requested to undertake work in Trinity College, and in 1853 was elected

Professor of Physiology in the University. Biological research at Cambridge made great advance, owing to his keen and unflagging enthusiasm, and in England, as well as on the Continent, he was regarded as a most inspiring teacher. He rendered important service to the Royal Society, and from 1900—1905 was Member of Parliament for London University. His Text Book of Physiology passed through many editions.

We finish these notices with the names of two men, Creighton and Acton, neither of whom can in the full sense be called a Cambridge man, and yet to both of them the University is greatly indebted. Creighton, who took his degree from Merton College, Oxford, must, notwithstanding, be ranked among the "worthies" of Cambridge, owing to his acceptance in 1884 of the Dixie Professorship of Ecclesiastical History, and of a Fellowship at Emmanuel at the same time. His fame as a writer of history was already great: his lectures were a decided success, and with full zest he threw himself into the life of the College and of the University. His "History of the Papacy" was then in the making, and proved to be a really great work: calmly and dispassionately he told the story, and from the facts collected, the reader was left to draw conclusions. His power of portraying character was very marked, and his "Life of Elizabeth" was most able. His devotion to study was, however, to receive a check, and within six years he was called to be Bishop of Peterborough,

Mandell
Creighton
(1843-1901)
Emm. 1884.

His work there caused his promotion to London; Practical, and basing all his action on shrewd commonsense, he taught people the proportion of things: splendid in conversation and social to a degree, he carried out his episcopal duties with great earnestness. Men grew to feel his power, and looked forward to his wise and skilful guidance in the troubles that seemed to be looming in the near future: and ever since the time when at a comparatively early age he passed away, the Church has felt that by his death she was deprived of one of her most able leaders and wisest guides. He was buried in the crypt of S. Paul's Cathedral, and a striking statue of him has recently been placed in the south choir aisle. Above it are inscribed the words which he himself valued as really descriptive of his work, "He tried to write true history."

**John Emerich
Edward
Dalberg, Lord
Acton**
(1834-1902)
Trin. 1895.

It had been Acton's wish in early years to come to Cambridge. At that period, it was well-nigh impossible for a Roman Catholic to enter as an undergraduate. Later in life he was to come as Regius Professor of History, and highly valuable was the work that Acton did in that character. Abroad he was recognised as a brilliant historian, and his opposition to ultramontaniam was known to all men. He left little writing behind, but his strength lay in the calm wisdom with which he viewed matters, and in the knowledge of facts he had acquired from wide reading. He was looked up to as one who was a real authority, and the charm of his

manner brought him many friends. He was intimate with Döllinger, Ranke, Hefele, Dupanloup, Wiseman, Gladstone, and Henry Maine: and to historical study at Cambridge he gave great impetus. He had acquired an enormous library of modern historical works, both secular and ecclesiastical. From him it passed into the possession of Andrew Carnegie, the well-known benefactor: Carnegie gave it to John Morley, who generously bestowed it upon Cambridge. The housing of it in the buildings adjacent to the University Library has been an event of interest to all Cambridge men, and the name of Acton will be honoured by generations yet unborn.

"THEIR BODIES ARE BURIED IN PEACE : BUT
THEIR NAME LIVETH FOR EVERMORE."

Celebrated Cambridge Men.

List of Names in Chronological Order.

WILLIAM LYNDEWODE	...	...	Gonville Hall, c. 1390
ROBERT WODELARKE	...	...	King's, 1441
THOMAS ROTHERHAM	...	King's, 1444,	Pembroke, 1480
JOHN ALCOCK	...	...	c. 1448
NICHOLAS WEST	...	...	King's, 1477
SIR ROBERT REDE	...	...	Magdalene c. 1477
JOHN FISHER	...	...	Michael House, c. 1480
CUTHBERT TUNSTALL	...	King's Hall (Trinity),	c. 1494
STEPHEN GARDINER	...	...	Trinity Hall, c. 1502
SIR WILLIAM BUTTS	...	...	Gonville Hall, c. 1503
THOMAS CRANMER	...	...	Jésus, 1503
THOMAS, LORD AUDLEY	...	...	Magdalene c. 1505
-RICHARD CROKE	...	...	King's, 1506
HUGH ASHTON	...	...	S. John's, c. 1508
THOMAS GOODRICH	Corpus Christi,	c. 1510,	Jesus, 1510
-HUGH LATIMER	...	...	Clare, c. 1510
THOMAS BILNEY	...	...	Trinity Hall, c. 1512
-DESIDERIUS ERASMUS	...	...	Queens', c. 1512
-MILES COVERDALE	...	...	c. 1514
-SIR THOMAS WYATT	...	...	S. John's, c. 1517
JOHN LELAND	...	...	Christ's, c. 1518
NICHOLAS RIDLEY	...	...	Pembroke, c. 1518
JOHN REDMAN	...	...	S. John's, c. 1521
ROBERT PEMBER	...	...	S. John's, c. 1522
MATTHEW PARKER	...	...	Corpus Christi, 1522
SIR NICHOLAS BACON	...	...	Corpus Christi, 1523
JOHN ROGERS	...	...	Pembroke, c. 1523
RICHARD TAVERNER	...	...	Corpus Christi, c. 1523

CELEBRATED CAMBRIDGE MEN.

SIR JOHN CHEKE	...	S. John's, c. 1526,	King's, 1548.
SIR THOMAS SMITH...	...	...	Queens', 1526
JOHN CAIUS	...	...	Gonville Hall, 1529
ROGER ASCHAM	...	...	S. John's, 1530
JOHN PONET	...	...	...Queens' c. 1530
THOMAS WATSON	...	...	S. John's, c. 1530
SIR THOMAS GRESHAM	...	Gonville and Caius, c	1535
EDMUND GRINDAL	...	...	Pembroke, 1535
EDWIN SANDYS	S. John's, c. 1535,	S. Catharine's,	1547
WILLIAM CECIL, LORD BURGHLEY	...	S. John's,	1535
ANDREW PERNE	S. John's, c. 1536,	Peterhouse,	1554
SIR WALTER MILDMAI	...	Christ's, c.	1540
JOHN DEE	...	S. John's,	1542
THOMAS TUSSE	... King's, 1543,	Trinity Hall,	1544
JOHN BRADFORD	S. Catharine's, 1548,	Pembroke,	1549
SIR FRANCIS WALSINGHAM	...	King's,	1548
MARTIN BUCER...	...	...	1549
THOMAS CARTWRIGHT	...	S. John's,	1550
JOHN WHITGIFT	...	Pembroke, 1550,	Trinity, 1567
WILLIAM CHADERTON	...	Pembroke, 1553,	Queens', 1568
RICHARD BANCROFT...	...	Christ's, c.	1562
LAURENCE CHADERTON	Christ's, 1564,	Emmanuel,	1584
THOMAS NEVILLE	Pembroke, c. 1564,	Magdalene,	1582,
		Trinity,	1592
WILLIAM WHITAKER	Trinity, 1564,	S. John's,	1586
STEPHEN PERSE	...	Gonville and Caius,	1565
WILLIAM MORGAN	...	S. John's,	1565
SIR EDWARD COKE	...	Trinity,	1567
EDMUND SPENSER	...	Pembroke,	1569
ROBERT BROWNE	...	Corpus Christi,	1570
JOHN SMITH	...	Christ's,	1571
FRANCIS BACON, LORD VERULAM...	...	Trinity,	1573

CELEBRATED CAMBRIDGE MEN.

LANCELOT ANDREWES	...	...	Pembroke, c. 1573
SIR WILLIAM TEMPLE	...	...	King's, 1573
ROBERT GREENE	...	...	S. John's, 1575
JOHN OVERALL	...	S. John's, 1575,	S. Catharine's, 1598
HENRY CONSTABLE	...	...	S. John's, c. 1578
WILLIAM LEE	...	Christ's, 1579,	S. John's, 1580
ROBERT DEVEREUX, EARL OF ESSEX	...	Trinity, 1579	
CHRISTOPHER MARLOWE	...	Corpus Christi, 1580	
JOHN PENRY	...	...	Peterhouse, 1580
SIR HENRY SPELMAN	...	...	Trinity, 1580
ROBERT CECIL, EARL OF SALISBURY	...	S. John's, 1581	
THOMAS MORTON	...	...	S. John's, 1582
THOMAS NASH	...	...	S. John's, 1582
RICHARD BOYLE, EARL OF CORK	...	Corpus Christi, 1583	
JOHN DONNE	...	...	Trinity, 1587
SAMUEL WARD	...	Christ's, c. 1588,	Sidney Sussex, 1599
JOSEPH HALL	...	...	Emmanuel, 1589
BENJAMIN JONSON	...	...	S. John's, c. 1590
JOHN FLETCHER	...	...	Corpus Christi, c. 1591
JOHN DAVENANT	...	...	Queens', c. 1592
WILLIAM HARVEY	...	...	Gonville and Caius, 1593
RICHARD MONTAGU	...	...	King's, 1594
JOHN WILLIAMS	...	...	S. John's, 1598
MATTHEW WREN	...	Pembroke, 1601,	Peterhouse, 1625
WILLIAM BEALE	Trinity, 1605,	Jesus, 1611,	S. John's, 1633
NICHOLAS FERRAR	...	...	Clare, 1606
JOHN COSIN	...	Gonville and Caius, 1608,	Peterhouse, 1634
THOMAS WENTWORTH, EARL OF STRAFFORD	S. John's, c. 1608		
GEORGE HERBERT	...	...	Trinity, 1609
RICHARD STERNE	Trinity, 1611,	Corpus Christi, 1620,	
		Jesus, 1633	
ROBERT HERRICK	...	S. John's, 1613,	Trinity Hall, 1616

CELEBRATED CAMBRIDGE MEN.

OLIVER CROMWELL	...	...	Sidney Sussex, 1616
FRANCIS GLISSON	...	...	Gonville and Caius, 1617
JOHN LIGHTFOOT	Christ's, 1617,	S. Catharine's,	1650
EDMUND WALLER	...	...	King's, 1620
THOMAS FULLER	...	...	Queen's, 1621
THOMAS RANDOLPH	...	...	Trinity, 1624
JOHN MILTON	...	...	Christ's, 1625
THOMAS, LORD FAIRFAX	...	...	S. John's, 1626
BENJAMIN WHICHCOTE	...	Emmanuel, 1626,	King's, 1644
JOHN HARVARD	...	...	Emmanuel, 1627
JEREMY TAYLOR	...	...	Gonville and Caius, 1628
PETER GUNNING	Clare, c. 1629,	Corpus Christi,	1660,
		S. John's	1661
RICHARD CRASHAW	...	...	Pembroke, 1631
HENRY MORE	...	...	Christ's, 1631
JOHN PEARSON	...	Queens', 1631,	King's, 1632, Jesus, 1660,
		Trinity,	1662
RALPH CUDWORTH	Emmanuel, 1632,	Clare, 1645,	Christ's, 1654
JEREMIAH HORROCKS	...	...	Emmanuel, 1632
JOHN WALLIS	...	...	Emmanuel, 1632
SETH WARD	...	...	Sidney Sussex, 1632
NATHANAEL CULVERWELL	...	...	Emmanuel, 1633
ANDREW MARVELL	...	...	Trinity, 1633
WILLIAM SANCROFT	...	...	Emmanuel, 1633
JOHN HUTCHINSON	...	...	Peterhouse, c. 1635
JOHN SMITH	...	Emmanuel, 1636,	Queens', 1644
ABRAHAM COWLEY	...	...	Trinity, 1637
THOMAS WHARTON	...	...	Pembroke, 1638
SIR FRANCIS PEMBERTON	...	...	Emmanuel, 1640
ISAAC BARROW	...	...	Trinity, 1643
JOHN RAY	...	S. Catharine's, 1644,	Trinity, 1646
SIR WILLIAM TEMPLE	...	...	Emmanuel, 1644

CELEBRATED CAMBRIDGE MEN.

JOHN PEACHELL	...	...	Magdalene, 1645
JOHN SPENCER	...	...	Corpus Christi, 1645
JOHN TILLOTSON	...	...	Clare, 1647
EDWARD STILLINGFLEET	...	...	S. John's, 1649
JOHN DRYDEN	...	...	Trinity, 1650
SAMUEL PEPYS	...	Trinity Hall, 1650,	Magdalene, 1652
WILLIAM BEVERIDGE	...	...	S. John's, 1653
THOMAS TENISON	...	...	Corpus Christi, 1653
FRANCIS WILLUGHBY	...	...	Trinity, 1653
THOMAS SHADWELL	...	Gonville and Caius,	1656
JOSHUA BASSET	Gonville and Caius,	1657,	Sidney Sussex, 1686
SIR ISAAC NEWTON	...	...	Trinity, 1661
JOHN STRYPE	...	Jesus, 1662, S. Catharine's	1663
JEREMY COLLIER	...	Gonville and Caius,	1669
THOMAS BAKER	...	...	S. John's, 1672
RICHARD BENTLEY	...	S. John's, 1676, Trinity,	1700
HENRY WHARTON	...	Gonville and Caius,	1679
MATTHEW PRIOR	...	...	S. John's, c. 1682
WILLIAM WHISTON	...	...	Clare, 1686
SAMUEL CLARKE	...	Gonville and Caius,	1691
BENJAMIN HOADLY	...	...	S. Catharine's, 1691
THOMAS SHERLOCK	...	...	S. Catharine's 1693
SIR ROBERT WALPOLE	...	...	King's 1696
JOHN ADDENBROOKE	...	...	S. Catharine's 1698
ROGER COTES	...	...	Trinity, 1699
DANIEL WATERLAND	...	...	Magdalene, 1699
CONYERS MIDDLETON	...	...	Trinity, 1700
WILLIAM LAW	...	...	Emmanuel, 1705
JOHN BYROM	...	...	Trinity, 1708
PHILIP DORMER STANHOPE, EARL OF			
CHESTERFIELD	...	...	Trinity Hall, 1712
WILLIAM HEBERDEN	...	...	S. John's, 1724

CELEBRATED CAMBRIDGE MEN.

CHARLES PRATT, EARL CAMDEN	...	King's, 1731
WILLIAM COLE	... Clare, 1733,	King's, 1736
LAWRENCE STERNE	... Jesus,	1733
THOMAS GRAY	...Peterhouse, 1734,	Pembroke, 1756
HORACE WALPOLE, EARL OF ORFORD	...	King's 1735
HENRY VENN	... S. John's,	1742
WILLIAM MASON	... S. John's	1743
HENRY CAVENDISH, HON.	... Peterhouse,	1749
RICHARD GOUGH	... Corpus Christi,	1752
WILLIAM PALEY	... Christ's,	1759
ROWLAND HILL	... S. John's,	1764
SAMUEL PARR	... Emmanuel,	1765
ISAAC MILNER	... Queens',	1770
WILLIAM PITT	... Pembroke,	1773
HERBERT MARSH	... S. John's,	1774
WILLIAM WILBERFORCE	... S. John's,	1776
RICHARD PORSON	... Trinity,	1778
CHARLES SIMEON	... King's,	1779
THOMAS CLARKSON	... S. John's, c.	1780
CHARLES, 2ND EARL GREY	... King's, c.	1781
WILLIAM HYDE WOLLASTON	...Gonville and Caius,	1782
THOMAS ROBERT MALTHUS	... Jesus,	1784
EDWARD DANIEL CLARKE	... Jesus,	1786
WILLIAM WORDSWORTH	... S. John's,	1787
JOHN HOOKHAM FRERE	...Gonville and Caius, c.	1789
SAMUEL TAYLOR COLERIDGE	... Jesus,	1791
HENRY MARTYN	... S. John's,	1797
THOMAS YOUNG	... Emmanuel,	1797
HENRY JOHN TEMPLE, VISCOUNT PALMERSTON	... S. John's,	1803
ADAM SEDGWICK	... Trinity,	1804

CELEBRATED CAMBRIDGE MEN.

STRATFORD CANNING, VISCOUNT STRATFORD

DE REDCLIFFE	...	...	...	King's, 1805
HENRY KIRKE WHITE	...	...	S. John's,	1805
GEORGE GORDON, LORD BYRON	...	...	Trinity,	1805
SIR JOHN FRED. WILLIAM HERSCHEL	...	S. John's,	1809	
JULIUS CHARLES HARE	...	...	Trinity,	1812
WILLIAM WHEWELL	...	...	...	Trinity, 1812
HUGH JAMES ROSE	...	...	Trinity,	1813
CONNOP THIRLWALL	...	...	...	Trinity, 1814
JOHN STEVENS HENSLOW	...	...	S. John's,	1814
HENRY MELVILL	...	S. John's, 1817,	Peterhouse,	1820
THOMAS BABINGTON, LORD MACAULAY		Trinity,	1818	
SIR GEORGE BIDDELL AIRY	...	...	Trinity,	1819
JAMES CHALLIS	...	...	...	Trinity, 1821
SIR ALEXANDER COCKBURN	...	Trinity Hall,	1822	
EDWARD BULWER, LORD LYTTON	...	Trinity, 1822,		
		Trinity Hall,	1822	
ROBERT WILLIS	...	...	Gonville and Caius,	1822
FRED. DENISON MAURICE	Trinity, 1823,	Trinity Hall,	1825	
JOHN STERLING	...	Trinity, 1824,	Trinity Hall,	1825
RICHARD CHENEVIX TRENCH	...	...	Trinity,	1825
EDWARD FITZGERALD	...	...	Trinity,	1826
CHRISTOPHER WORDSWORTH	...	...	Trinity,	1826
RICHARD MONCKTON MILNES, LORD HOUGHTON		Trinity,	1827	
JAMES SPEDDING	...	...	...	Trinity, 1827
GEORGE AUGUSTUS SELWYN	...	...	S. John's,	1827
CHARLES ROBERT DARWIN	...	...	Christ's,	1828
ALEXANDER WILLIAM KINGLAKE	...	...	Trinity,	1828
ALFRED, LORD TENNYSON	...	...	Trinity,	1828
HENRY ALFORD	...	...	...	Trinity, 1829
WILLIAM MAKEPEACE THACKERAY	...	Trinity,	1829	
JOHN WILLIAM COLENZO	...	...	S. John's,	1832

CELEBRATED CAMBRIDGE MEN.

CHARLES JOHN VAUGHAN	...	...	Trinity, 1834
THOMAS ATTWOOD WALMISLEY	Jesus, 1835,	Trinity, 1839	
HARVEY GOODWIN	...	Gonville and Caius, 1835	
JOHN MASON NEALE	...	Trinity, 1836, Downing, 1840	
ROBERT LESLIE ELLIS	...	...	Trinity, 1836
SIR GEORGE GABRIEL STOKES	...	...	Pembroke, 1837
ALEXANDER JAMES BERESFORD HOPE	...	Trinity, 1837	
ARTHUR CAYLEY	...	...	Trinity, 1838
CHARLES KINGSLEY	...	...	Magdalene, 1838
JOHN COUCH ADAMS	...	...	S. John's, 1839
SIR HENRY SUMNER MAINE	...	Pembroke, 1840,	
		Trinity Hall, 1845	
WILLIAM THOMSON, LORD KELVIN		Peterhouse, 1841	
HENRY LATHAM	...	Trinity, 1841, Trinity Hall, 1847	
CHARLES FREDERICK MACKENZIE		S. John's, 1844,	
		Gonville and Caius, 1845	
BROOKE FOSS WESTCOTT	...	...	Trinity, 1844
FENTON JOHN ANTHONY HORT	Trinity, 1846,	Emmanuel, 1871	
JAMES HAMBLIN SMITH	...	Gonville and Caius, 1846	
SIR GEORGE MURRAY HUMPHRY	...	...	Downing, 1847
JOSEPH BARBER LIGHTFOOT	...	...	Trinity, 1847
EDWARD WHITE BENSON	...	...	Trinity, 1848
SPENCER COMPTON, DUKE OF DEVONSHIRE		Trinity, 1850	
SIR LESLIE STEPHEN	...	...	Trinity Hall, 1850
HENRY BRADSHAW	...	...	King's, 1850
JAMES CLERK MAXWELL	Peterhouse, 1850,	Trinity, 1850	
FREDERIC WILLIAM FARRAR	...	Trinity, 1850	
EDWARD JOHN ROUTH	...	...	Peterhouse, 1850
CHARLES STUART CALVERLEY	...	Christ's, 1852	
HENRY FAWCETT	...	Peterhouse, 1852, Trinity Hall, 1853	
SIR JOHN ROBERT SEELEY	...	Christ's, 1852,	
		Gonville and Caius, 1882	

CELEBRATED CAMBRIDGE MEN.

LORD FREDERICK CAVENDISH	...	...	Trinity, 1855
HENRY SIDGWICK	...	...	Trinity, 1855
SIR HENRY CAMPBELL-BANNERMAN	...	...	Trinity, 1855
SIR WILLIAM STERNDALÉ BENNETT	...	S. John's,	1856
SIR WALTER BESANT	...	...	Christ's, 1856
SIR RICHARD CLAVERHOUSE JEBB	...	...	Trinity, 1858
EDWARD HENRY PALMER	...	...	S. John's, 1863
SIR FRANK LOCKWOOD	...	Gonville and Caius,	1865
CHARLES STEWART PARNELL	...	...	Magdalene, 1865
FREDERIC WILLIAM MAITLAND	Trinity, 1869,	Downing,	1888
FRANCIS MAITLAND BALFOUR...	...	...	Trinity, 1870
JAMES KENNETH STEPHEN	...	...	King's, 1878
SIR MICHAEL FOSTER	...	...	Trinity, 1883
MANDELL CREIGHTON	Emmanuel, 1884
JOHN EMERICH EDWARD, LORD ACTON	Trinity, 1895

Celebrated Cambridge Men.

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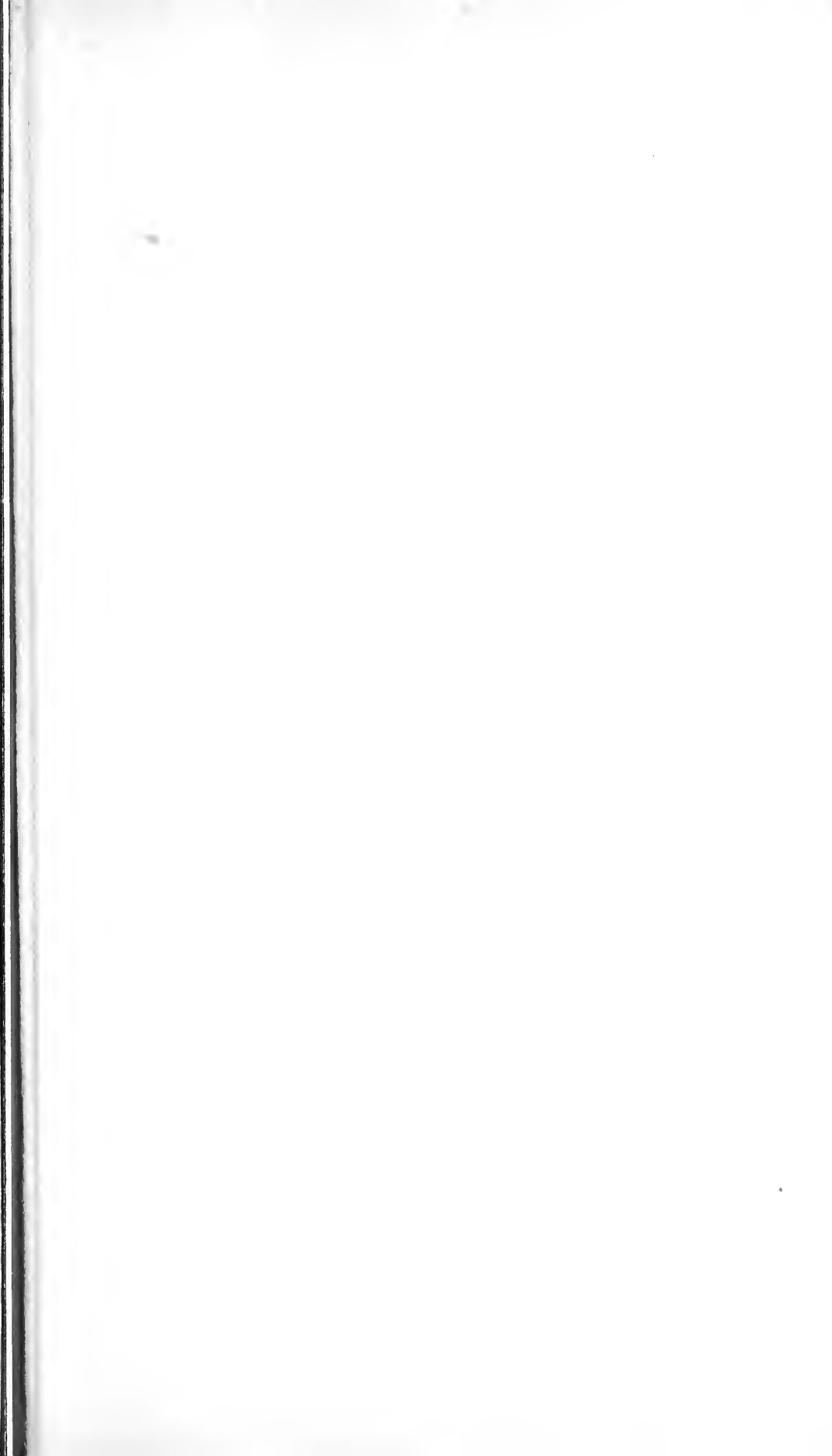
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